AKWESASNE NOTES
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Rovers Lib. Due
Box U 150
University of Connecticut
Storrs, Connecticut 06226

50¢

circulation: 17,000

Late Spring, 1971
(May issue)

vol 3, no. 4

CREE LEADER:

"I'll hang before moving"

NORDEGG, Alta. (CP) — An old Indian chief, who led his people back to the wilderness, vows he'll fight a government act that endangers his "promised land."

"They can put a rope around my neck but I will not move from this land," says 74-year-old Robert Smallboy, who led 143 Indians from their reserve in 1968.

Smallboy was referring to new Alberta legislation—the Wilderness Act—that would prohibit camping on public land for more than 30 days without a permit.

An Opposition amendment to exclude Indians and Metis from the limit was defeated, but there has been speculation that the government would consider renewable 25-year leases for groups with established rights.

Smallboy's group left the Hobbema reserve 50 miles south of Edmonton in July, 1968, saying they wanted to escape the problems associated with reserve life.

Smallboy said the decision to move to the Kootenay Plains of west-central Alberta was made after Indians were given the right to drink alcohol.

"The three things the chief won't allow are gambling, drinking and drugs," Lazarus Roan, the band's adviser, said.

None of the band is employed. Members receive federal government social assistance and family allowances and have retained their band and treaty rights and payments.

They hunt only when they need meat.

One Indian mother, who grew up on the reserve where her parents had such conveniences as appliances, refrigerator and television, said:

"At first I wasn't sure I could do it but I enjoy it now and it's like a holiday every day and I have no real problems."

J. Donovan Ross, minister of lands and forests, denies a claim by one of the band members that the legislation was aimed at Smallboy's group. "It protects the land that belongs to all people in the interest of the people," Ross said.

Dr. Ross said outside the house the government will be meeting with them shortly to arrive at an agreement.

He said the band has requested more than 72 square miles of public land north of where they are presently staying but hinted they will not get all they are asking for.

BULLETIN: Harold Cardinal, President of the Indian Association of Alberta, says Provincial Premier Harry Strom has promised that Smallboy's people will not be affected by new legislation limiting use of public land.

Instead, Cardinal says the Province might be forward-looking enough to provide a special reserve area of quite a few square miles for Indians who are practicing their natural religion. Such an area would guarantee full ground. The grant would remain in effect only so long as the Indians living there did not turned to organized non-Indian religions.

Cardinal was re-elected unanimously as president of the Association this month (May). He is the author of "The Unjust Society".

TO HELP SMALLBOY'S PEOPLE
SEE PAGE 45

In this issue. . .

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OPINION BY DOUGLAS CARDINAL

serving the Creator

The Hon. Minister J. D. Ross has placed before the Alberta House a bill to amend The Public Lands Act.

I believe that Dr. Ross feels he has the best interests of this province in mind in preparing this bill. However, I believe that he has been ill-advised. It is a bill that infringes upon the undeniable rights of a group of men who have placed their trust with the Almighty since their fellow human beings of the dominant society have failed them. They have turned to the Creator and have chosen to serve Him in the only way they can as Indians indigenous to this land, Indians whose heritage is rooted in the very ground on which each Canadian citizen stands.

The dominant society has changed the hot war of a century ago into a cold war on the indigenous peoples of this land—a cold war in which the people of Indian ancestry have many casualties. These casualties are housed in the institutions of this province—penal institutes, mental institutes, correctional institutes, etc. The statistics are alarming. The federal Government has changed the reserve into an institution not unlike a penitentiary, but lacking visible bars. The invisible bars have been the attitudes of many arrogant racist fellow Canadians.

When a group of men who do not wish to be institutionalized wish to commune with the Almighty in the natural church of the Creator's handiwork they are classed as renegades by members of society and the news media.

Chief Smallboy and his group of people are my tie with reality—a reality based on spirituality, humanity and natural law devised by the Creator of all living beings on this earth. I share this view with many people of Indian ancestry. To deny this group and ourselves the freedom to exercise our undeniable right to a religion of our choice, deny us the right to be what we are as a people, is an infringment upon our human rights and fundamental freedoms. If not guaranteed by man, these rights are guaranteed by our Creator.

Chief Smallboy has a proposal before the Government of Alberta. Is it the strategy of those to whom he is presenting his proposal in good faith to discredit his case before it is rightfully considered? Must Chief Smallboy's group of men be casualties in the strategy and tactics perpetrated in the cold war on the Indians of Canada? Must he be institutionalized for his beliefs, his Indianess? Must we all? Must I visit my spiritual adviser in an institution, perhaps one that the dominant society deems fit for deviants? When I stand beside him as I will and proud to do so, must I as a citizen of this country, an architect serving the needs of people in this province be so institutionalized also for my beliefs? If that be so, I will.

I do not believe the people of this province or the Hon. J. D. Ross know the terrible repercussions of the proposed bill.

Douglas J. Cardinal
Edmonton

CHIEF SMALLBOY
Fears for "promised land"

Smallboy Narrative

First of all, I will mention that ten years ago, I realized that the Indian reserves were getting overpopulated which includes Hobbema. I watched the young children grow up, and I could see the changing attitudes of the adults.

After a while, I spoke and met with other people who had the same thoughts as I had. These people were trying to lead a good life, and we met several times to discuss the good things and to remind ourselves of our children's future. We could foresee the importance of the future of our children and grandchildren. The desire to follow and maintain a good peaceful life for them became a very important topic in our deliberations. One day we all decided that there was no alternative for us, but to move away to another area and to leave our reservation.

At this point, I would like to state that we do not hate or despise our own people, but we cannot continue to live a life that is not compatible with ours.

After a few moons, I decided to write a letter to (Ki-choo-ki-ma-nak) Ottawa, and I explained to the Indian Affairs Department that I had reached my decision to leave Hobbema to inhabit the mountain region. I added that I would not bother them again, and if they wished to see me for something, they would have to come to me.

Finally, we were ready to move last summer, and we left Hobbema on the 4th of July, 1968. We have been here ever since (Kootenay Plains) and we are enjoying our (Pim-atis-soo-win) livelihood. We have to think freely and we try to follow the realities of life each day. The youngsters are living in peace, including the young men who are now settling down away from problems.

Before we made the move, we came here several times to inspect this territory, and now that we are here we are happy, because we feel it is a gift to live with nature.

We are able to develop good attitudes and healthy minds by living in a clean and healthy environment. Back where we came from there are many difficulties. The young people are growing up with the social problems. Many live in fear from day to day because of the lack of discipline. The parents are worried constantly, and sometimes there is no sleep because they fear the social acitivities will harm their youngsters when they leave home, especially at nights.

We have no desires for anything in Hobbema that we should go back for. Besides the white man is not providing this kind of life for our people, as we have here. There are many curious white men coming to our camp to see how we live. It is true that he (the white man) is afraid of the effects of nature, and when winter comes he makes certain to crawl in a nice cozy place where there is no draft. He even go so far that he builds for himself an outhouse in his building. This shows how physically weak he is.

Here in the mountains, they do not encounter these fears, because there are no problems to contend with. You people out there, think carefully, we are not running into any problems. We are forever thankful to see our youngsters enjoying life. We all live in tents, but this is not problem because this was our way of life. The Indian lived on land and with nature. Our ancestors who lived this way were strong and healthy. They did not encounter any diseases and every Indian was strong and healthy. The white man has ruined all these good things for our people. So we are now trying to fulfill our aspirations by living this way, and thus far no one has been sick since we moved here.

ANCIENT COMMUNITY IN AMERICA

by John Collier

The Indian knew the meaning of society as creator of personality and as organizer of man with universe, through many aeons before ever the white man came. He kept alive, and was made alive by, a multiplicity of contrasting societies.

The white conqueror, for reasons military, economic and religious, pronounced sentence of death on the Indian societies. Through century-long years of slavery, expropriation, physical decimation, and propaganda directed to the Indian against the Indian spirit, the conqueror worked hard to carry out the Indian's death sentence. A broad view of Indian history from 1492 until recent years shows a death hunt against the Indian societies. To many of the societies, the death hunt brought annihilation, death everlasting. To others it brought wounds that seemed mortal; but with an astounding regenerative power they arose from the rubble. Harried into the wastes, secreted there for lifetimes, and starving, still the Indian grouphoods, languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world, continued to live on. . . . They sustained the core and genius of their way of life. When so very, very late,

Eskimo Traits

from *Primitive Folk*, by Elie Réclus (1891)

"Judge of their honesty. We had unladen all our cargo—wood, coal, tar, oils, pots, ropes, cordage, lances, harpoons, all objects which to the Esquimaux are equivalent to treasures. They touched none of them, although these goods were left unreservedly without watch or ward.". . .

Honesty and Veracity are sisters. The Aleutian, incapable of falsehood, would overwhelm with contempt the man whom he found out in a lie, and would never speak to him again. In his exquisite sincerity, he regards the object that he has promised to any one as no longer belonging to himself; he puts it aside, and no matter what need he may have of it, he will not even borrow it. . . .

"These Esquimaux," remarks Lubbock, "have less religion and more morality than any other race."

RITUAL IN THE COMMUNITY

It is to the credit of most of the Indian cultures of our American Southwest that they are largely free from such bizarre excesses and distortions as have characterized much ritual in both simple and sophisticated cultures. With the southwestern Indians life was not divided into unrelated segments, but had a total unity. All the earth, all life, and the whole of the year were sacred, and their ritual covered the full circle of the seasons. That ritual probably occupied a far smaller proportion of the time than Americans give to sports, the theater, comics and entertainment by radio and television. Both theirs and ours are character-defining and culture-defining processes.

For many societies of seemingly simple structure, including those of western American Indians, rituals and the ideas they stand for help to tribal unity, harmony and cohesion. In fact, continuity of community life seems often to depend on them. Often if they are destroyed tribal community life disintegrates.

NEW MEXICO

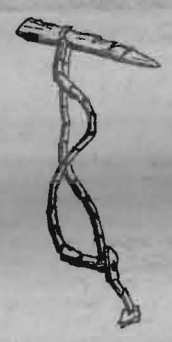
by D. H. Lawrence

While a tribe retains its religion and keeps up its religious practices, and while any member of the tribe shares in those practices, then there is a tribal integrity and a living tradition, going back far beyond the birth of Christ, beyond the pyramids, beyond Moses. A vast old religion which once swayed the earth lingers in unbroken practice there in New Mexico, older, perhaps, than anything in the world save Australian aboriginal tabu and totem, and that is not yet religion.

Never shall I forget the Indian races, when the young men, even the boys, run naked, smeared with white earth and stuck with bits of eagle fluff for the swiftness of the heavens, and the old men brush them with eagle feathers, to give them power. And they run in the strange hurling fashion of the primitive world, hurled forward, not making speed deliberately. And the race is not for victory. It is not a contest. There is no competition. It is a great cumultive effort. The tribe this day is adding up its male energy and exerting to the utmost: for what? To get power, to get strength: to come, by sheer cumulative, hurling effort of the bodies of men, into contact with the great cosmic source of vitality which gives strength, power, energy to the men who can grasp it, energy for the year of attainment.

It was a vast old religion, greater than anything we know: more darkly and nakedly religious. There is no God, no conception of a god. All is god.

Drawings By Kahonhes



EXCERPTS FROM

The Heritage of Community

A critique of community living based on great ways of life practiced by small communities over the world.

Edited by Arthur E. Morgan *and* Griscom Morgan

Price $1.00 per copy; 10 copies $7.00.

Community Service, Inc., Yellow Springs, Ohio

Feelings of anger are taboo in Zuni. Exciting another man to anger is not condoned. Old Teddy told me of a villager who had received a heavy fine for calling another man a provocative name. He added that the Zuni language has no words corresponding to white man's profanity. . . .

The Zuni Way of Life contrasts sharply with our Way of Life. Theirs is a mature social order, a well-nigh perfectly integrated, though static, configuration. It evokes cooperative, sharing activities as an integral part of their preoccupation with religious ritual.

We might well join the Zuni in his soliloquy: "God gave to every people a cup, a cup of clay; and from this cup they drank their life. They all dipped in the water but their cups were different. Our cup is not yet broken. Will it pass away?"

—from "The Inter-Action of Man and His Society," comments on Zuni culture by L. S. McDaniel and Ernest McDaniel.

WHAT THE PEOPLE OF UNDERDEVELOPED AREAS HAVE TO TEACH

by Don Royer

Or look at the Hopi. As we observed earlier, we tend to see ourselves working to overcome and subjugate nature, the Hopi sees himself in cooperation with it. He sees himself in cooperation with the thunderstorm, the pollen, and the sun. He depends on the corn, but he believes that the corn depends on him too. The corn cannot grow without his help; it finds life dull and lonely without his ceremonials and dances and rituals. So the corn gives itself for his food gladly, and enjoys living with him in his granary. The Hopi has a personal relationship with it. He treats it with respect, and houses it with the care and courtesy accorded an honored guest.

We tend to set aside one day for sacred purposes, and six days for more or less secular purposes. For the Hopi, religion is rarely absent from the details of everyday living. Religious ceremony and ritual consume many of their waking hours. Some time ago an anthropologist had access to a diary kept by Crow-Wing, a young Hopi man. By far the largest number of entries contained some casual reference to religious activities. But after a few weeks of such entries there was a sequence of four days devoted completely to a ball game between groups of youth of the community, and enjoyed by a large number of spectators. But in the end, the anthropologist discovered that even this four-day-long ball game was a part of the ritual dedicated to the growing crops.

Or take the matter of art among the Hopi. Their outstanding form of art expression is the drama. As in our own dramas there is careful planning, rehearsal, costume making, and organization. But the Hopi actor does one thing that we do not stress. The actor prepares himself as a whole person. That is, during the period of rehearsal for the drama, he abstains from any sexual activity, and from anything involving conflict. He has positive thoughts only, and has refrained from anger, worry, and grief. The drama itself is often an expression of the group's communion with nature. Here, then, there is no division between the sacred and the secular. For the Hopi, drama, religion, and the earth around them are one.

THE CONTINUING DILEMMA

Concluding Comments by Arthur E. Morgan and Griscom Morgan

The stable personalities, the spontaneous participative creativity, the joy and happiness and harmony, of the Hunzas, Pueblo Indians, Eskimos, and many others, are critically needed today. They can be achieved by those who cherish such values sufficiently highly and work together to achieve them. But the necessary price must be paid for this. He who has not mastered a craving for the prestige of another car, another degree, or a higher income, sacrifices the greater value. He who cannot abide living in ordered fellowship with pioneers will find his children stereotyped in the order of the day.

INDIAN LAND

CALENDAR

JUNE

11-13 Albuquerque, N.M: 2nd Intertribal Powwow (Kenneth Haury, Box 621, Albuquerque NM)

11-12 Toronto, Ontario: Annual Meeting of Indian Eskimo Association, Glendon College.

13-19 Wellpinit, Wash.: Indian Education Workshop. (Contact John Ross, Dept. of Soc., E.W.S.C., Cheney, Wn.)

15-21 Okemah, Oklahoma: 4th Annual Traditional Indian Convention. (Clifton Hill, 609 N. Griffin, Okmulgee, for information)

16-20 Colorado Springs, Colorado: Powwow. (Box 904 Colorado Springs 80901)

18-20 Ignacio, Colorado: 2nd annual Four Corners Powwow. (Henry Stoneroad, Box 314, Ignacio)

18-20 Clinton, Okla: Hub City Powwow. (Leatrice Hawk, 2120 Vickie Dr, Del City, Okla.)

18-19 Rosebud, S.D: Miss Rosebud Pagaent

19-20 Los Angeles, Calif: Little Big Horn Annual Outdoor Powwow, Brea Canyon, Carbon Canyon Road, near the reservoir.

19-20 New Brunswick, N.J: Monroe Powwow, Middlesex Fairgrounds. (Sam Cahoon, 336 Hillcrest Rd., Warren, N.J. PL5-7685)

24-27 Warm Springs, Oregon. PiUmeSha Powwow. (Contact Jim Macv. Box 394, Warm Springs)

25-27 Whitehorse, Yukon: Indian Days. (Skookum Jim, Blx 532, Whitehorse)

26-27 Schaghticoke, N.Y. PowWow sponsored by Knickerbocker Historical Society (4th annual). (Contact Cliff Schenandoah, 2709 Eckel Rd., Blossvale, N.Y. 13308)

30-4 OldTown, Maine: Pagaent at Indian Island. (John Sapiel, Indian Island, Old Town.)

JULY

1-4 Pawnee, Oklahoma: Homecoming and Powwow.

1-5 Washington, D.C: Festival of American Folklife, National Mall. Northwest Coast Indian and Eskimo (Innuit) section. (Contact: Div. of Performing Arts, Smithsonian Institution, Washington, D.C.)

2-4 Spring Creek, S.D: Celebration

NORTH AMERICAN TRADITIONAL INDIAN UNITY CONVENTION AND CARAVAN

The convention will begin with a sacred tobacco burning ceremony at sunrise at the Onondaga Nation, capitol of the Iroquois Confederacy, near Syracuse, N.Y.
July 3 -- meetings at Onondaga.
July 4 -- leave for Tonawanda (Seneca)
July 5-6- meeting at Tonawanda, N.Y.

from there the caravan will move westward with meetings at places yet to be scheduled.

July 11 -- Four day meeting begins at St. Francis, South Dakota, Sioux Nation.

(Write Audrey Shenandoah, Onondaga Nation, via Nedrow, N.Y., for info)

3 Toppenish, Washington: Powwow

3-5 Wounded Knee, S.D: Powwow

4 Ignacio, Colorado: Southern Ute Sun Dance (Contact Jim Jefferson, Ignacio)

4 Warm Springs, Arizona: Parade & Dances

4-5 Hassanamisco, Massachusetts: (Grafton): Fair and Pagaent. (White Flower, Reservation, Grafton, Mass. (617)839-5182

8-11 Colorado Springs, C olorado: Pikes Peak Inter Tribal Homecoming Encampment. (Box 1144 Manitou Springs, Colorado 80829)

9-11 Mansfield, Connecticut: 4th Indian Club Friendship Days. (Box 251, Willimantic, Connecticut 06226)

10-11 Barryville, NY: ILOTA Powwow. (Fred Hickman, 1271 38 St., Brooklyn, N.Y. 11218)

10-17 Calgary, Alberta: Stampede

14-17 Philadelphia, Mississippi: 22nd Choctaw Fair. (Preston Morris, Rt 7, Box 21, Philadelphia, Mississippi 39350)

15-17 Commanche Homecoming, Walters, Oklahoma

15-18 Browning, Montana: Blackfeet Indian Days

16-18 Vancouver, B.C: Indian Culture Days, Stanley Park, Brocton Oval.

16-18 Seattle, Washington: 5th Pacific Northwest Indian Exposition, Seattle Center.

16-18 Mayetta, Kansas: Pottowatomi PowWow

18-21 Stoney Reserve, Morley, Alberta: 2nd Indian Ecumenical Conference. (Nishnawbe Institute, 11½ Spadina Rd., Toronto 179, Ontario) for spiritual leaders

19-30 Aberdeen, S.D: "Indians in American Development Workshop, Northern State College

22-24 Banff, Alberta: Indian Days Powwow

29-31 Baton Rouge, Louisiana: Powwow (Dawn Breaker, Box 52883, Baton Rouge, La.)

29-31 Sioux Nation Sundance, Wounded Knee, S.D.

31-3 Winnipeg, Manitoba: Treaty #1 Centennial Celebration, Re-enactment; Powwow.

MEETINGS, EVENTS, POWWOWS CAN BE ADDED TO THIS CALENDAR EASILY: JUST SEND PARTICULARS TO AKWESASNE NOTES, via ROOSEVELTOWN, N.Y.
(that's the only way we get them)

"Got to split for a couple of moons, kemo sabe. Demonstration at Alcatraz."

"White Roots of Peace"

a North American Indian Communications Group

The cycle continues. Our gardens were planted in the full of the June moon -- enough for ourselves this summer and for storage until next year. Most of the planting was to crops which can store in root cellars, or which can be dried. Corn will be put away for two years, and there should be enough for the festivals, for the ones too old now to plant, or for any hit by tragedy. The amount will be determined by the Creation -- our Mother Earth, the Grandfathers that bring the rain and stir the air, the unknown workings of our Grandmother Moon.

The Strawberries have blossomed, and the Faith Keepers will watch and call the Festival later in June for thanksgiving. Even if a late frost nips the berries, we will make a tea from the leaves -- that is still something to be grateful for.

We are developing our village in an isolated area. After 50,000 miles of travel, visiting Indian studies programs, cultural centers, special schools, we felt the only solution was in two examples: the Hopi traditionalists who live the way of the Creator in their villages, and Robert Smallboy, the Cree chief who with his people moved away from their reserve to wild land in the Rockies. The process of assimilation is moving too strong and too fast for anything less than an all out effort.

We are building simple cabins and a common lodge, speaking Mohawk, counselling together, following the traditional religious practices, planting for our own consumption and cutting ourselves off from the need for outside employment. We do not want to drain off energy that must be spent in revitalizing and living our culture -- the sake of unborn generations demands that.

We ask that traditionalists all over this continent support us -- they will know how to do that. Anyone who wants to help with a shower of tools or equipment is welcome to be a part in that way. People from Akwesasne or others who want to know more about what we are doing are invited to inquire.

Some of us are also helping with the North American Indian Travelling College. Ernie Benedict is tearing down an old barn in order to rebuild for office space for the College and AKWESASNE NOTES, and for the people of Akwesasne to meet, work on crafts, and for an extensive library of Indian materials, tapes, and photos.

Some help is needed, and people with a few days, a week or a summer free might want to consider camping on the St. Lawrence and working on this new building. Food provided. Call (518) 358-4319 person-to-person for AKWESASNE NOTES people to return the call later for further information. The College site is on Cornwall Island part of the Mohawk Nation at Akwesasne.

WHITE ROOTS OF PEACE will travel some this summer in July and again in the Autumn and winter to Indian communities, college campuses, Indian prison groups. People are needed to travel with the group for some or all of that time. Sometimes a community will get together and send one of their young people to learn from this experience. Sometimes older craftsmen or singers travel with the group to encourage the traditional ways. Indian folksingers and artists have had valuable experience and exposure. Spokesmen for various causes have used the chance to raise money and support. Young people have dropped out of school for a time to get a different kind of education.

Planning and building of a group is happening now and interested persons should get in touch with us now.

FOR FURTHER INFORMATION
Write: White Roots of Peace
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y.

Phone: (518) 358-4319
person-to-person
and leave a message

Some hard facts

This paper cannot exist without the participation of its readers. Each one "does his own thing":

--clippings, writings, poems, photos, reports. Each of you is a reporter for your local area.
--names of people who should have the paper are sent in, and we send sample mailings.
--the papers are sold at powwows, meetings, on reservations, in offices. You are in charge of distribution in your area, your church, your group. Let us know how many you want to sell.

Last year's April issue was 8,000. This year it is 16,000 -- and growing rapidly. It is a volunteer project, but still printing, postage, glue, string, wrappings, tape, ribbons cost us somewhat more than $1400 per month. Readers are our only source of income.

To subscribe. . .

There are no fixed subscription rates for this paper. We just ask everyone to help the best they can. Do your own thing.

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Rarihokwats, EDITOR

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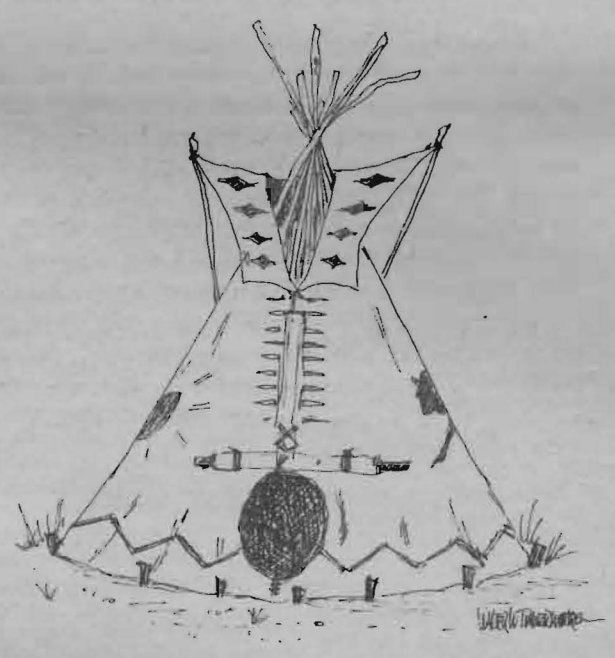

AKWESASNE NOTES is published monthly except February, August, and November by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation office is maintained on the Akwesasne Mohawk Reservation, Hogansburg, N.Y., and on the north side of the reservation at Route 3, Cornwall, Ontario.
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Akwesasne Notes
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AKWESASNE NOTES

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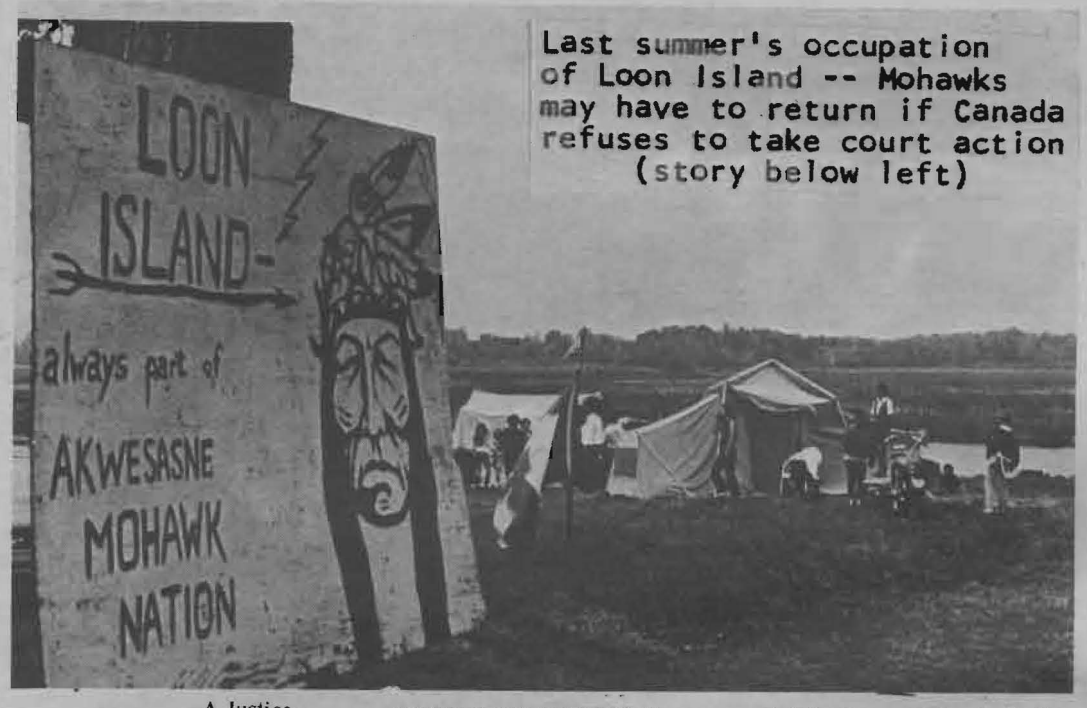
Hogansburg Land Dispute

Mohawks Protest

Bedevilled By U.S., Canada, State



Last summer's occupation of Loon Island -- Mohawks may have to return if Canada refuses to take court action (story below left)

A Justice Department study has come up with no evidence that St. Regis Indians own Loon Island on the St. Lawrence River near Cornwall, the Commons Indians Affairs Committee was told yesterday.

F. J. Doucet, director of the department's Indian-Eskimo economic development branch, said the year-long study didn't back up claims to the island made by the Indians.

Mr. Doucet said the Justice Department was of the view that the claim wouldn't stand up in the courts. Indian Affairs Minister Jean Chretien would be making a formal report to the St. Regis Indians to that effect within a few days.

It now is a cottage area where a number of whites lease the land from the federal Government.

The Indian claim is backed up by a ticket of location—in effect, a deed to the land—said to be issued to a member of the St. Regis band in 1930. When he died in 1958, he willed the deed to another band member.

But Indians attempting to use the land were told they had no right to do so. This led to the "invasion" of the island last July.

Mr. Doucet told the committee that the ticket of location in question is not for Loon Island.

The Indians agreed to leave the island while the federal Government looked into their claims.

Mike Mitchell, band council member said Mr. Doucet told council members at a closed meeting that a study on ownership claims to Loon Island was not completed, and would not be finished for a few weeks.

Meanwhile, Indians, trying to get settlement of lad treaties in the Loon and Stanley Island affairs can not get representatives of either country to listen to their problems.

FORT COVINGTON — What started out as an effort merely "to clear title" has led to a series of complications and confusions which has created doubts in the minds of some legislators in Albany and has led to a request that Governor Rockefeller veto a bill that, in effect, does "clear title."

In New York State, Assemblyman Glenn Harris has brought down the wrath of the Iroquois for re-submitting a bill that would give a mile square of Indian land to Fort Covington.

Last week, Harris recalled the bill from the governor's desk after the Indians claimed they owned the land.

"I'm not saying they're right or they're wrong," Harris said. "I say it should be resolved in the court. In my opinion this bill will not resolve the treaty problem of the St. Regis Mohawk Indians.

"I do not feel that I should be the judge of whether or not this bill is signed into law or vetoed," he said. "I am therefore forwarding it to Governor Rockefeller for his consideration and believe that the decision of enactment of this law must rest with the governor and his staff."

The Indians claim the land in question, about six acres, was one of two "mile squares" specifically exempted under a 1796 treaty which deeded other lands to the state. They noted that the legislation describes the area as within the St. Regis Reservation.

The Mohawks now hope to win a major battle by getting New York State to review land treaties dating back to the early part of the 19th century.

ALBANY — Mohawk Indians from the St. Regis Reservation demonstrated at the Capitol Monday to emphasize their opposition to a bill they claim will give away a square mile of their reserve and won a temporary stay on the issue.

The Indian delegation came to Albany to urge Governor Rockefeller to veto the bill.

Firemen in the village of Fort Covington sought clear title to the land so that they could obtain bank financing for modernization of their headquarters there.

"I didn't realize we were opening up a hornets' nest," Harris said. Harris said when he found out the Indians claimed the land he checked with the State Law Department.

Harry Ginsberg, a lawyer for the department, said a special treaty covering the land and giving it to the state was signed by the Indians on March 15, 1816. In return for the land the Indians receive $1,300 a year indefinitely.

"We own the land," Ginsberg said. "If the Indians believe they have some right to it they will have to go to court."

The issue raised by the Mohawks was whether the state had complied in various treaties with provisions of the Indian Intercourse Act of 1802. That act required a U.S. commissioner to be present when treaties were signed.

The Mohawks claim no commissioner participated in the 1816 treaty involving the disputed land parcel at Fort Covington and some other pacts providing for the transfer of tribal land to the state.

Watertown Daily Times
Watertown, N. Y.

"We didn't realize what the bill did," Reilly said. "From the title there is no hint this would take land away from the Indians.

Assemblyman Joseph Reilly, chairman of the house Indian affairs subcommittee, agreed with the Indians that Rockefeller should veto the bill.

St. Lawrence County Assemblyman K. Daniel Haley said this morning that assembly speaker, Perry B. Duryea, Jr., refused to allow the Mohawk chiefs, dressed in traditional costume, to be introduced to the assembly.

Tempers flared and several assemblymen demanded the chiefs be allowed the floor. Assemblyman Duryea did not relent.

At a press conference outside the assembly chamber before the opening session, Mohawk Larry Lazore pointed out the bill had passed the assembly without anyone on the reservation knowing anything about it and added "this kind of thing has gone on for nearly 300 years. It seems as if it will never stop. Our attempts to stop the bill's passage through the senate were futile."

Assemblyman Haley has written Governor Rockefeller urging veto of the bill, if it comes before him again, on the basis "New York State cannot legally cede the land since it is doubtful the state has valid title to this square mile."

He also called for publication of the Everett report of 1922 which states "all New York State 19th Century treaties with the Indians are illegal."

The report was prepared and submitted by the Assemblyman Edward A. Everett of Potsdam.

Reilly sent Rockefeller a letter urging that the bill be vetoed because "the detrimental effects far outweigh the merits."

"The overriding suspicion of the Indian is that the white man and his government are eagerly trying to gain possession of Indian lands," Reilly said. "The Indian borders on paranoia concerning this matter.

"History provides ample justification for this fear," Reilly said. "If this bill is signed into law the Indians' fear will be justified and irreparable damage will be done to the state's effort to help the Indian."

Reilly said the Indians claim the 1816 treaty is not valid because a federal Indian agent was not present at its signing as required by U.S. law.

MASSENA — There is no sign of Hogansburg today. The hamlet, in the center of the Mohawk reservation at St. Lawrence, has been wiped out, at least name-wise, if the Mohawks have their way.

Saturday, a group of the northern reservation Indians from both sides of the border, and from the several factions at the reservation, combined forces and removed all signs which said "Hogansburg" or which indicated that the hamlet of Hogansburg was the St. Regis Indian reservation.

The work started at 2 p.m. with a small group of six Mohawks uprooting, with no little trouble, a large, green and white sign, lettered "Hogansburg" located on the south side of Route 37. The second sign to go was nearer the hamlet, located on the north side of the highway, reading "St. Regis Indian Reservation."

The crowd grew larger, many braves lent helping hands, and an acetylene torch was brought to facilitate the work by cutting off the metal poles on which the signs were mounted.

In all, nine of the big metal boards were taken down on reservation land.

Indian leaders said they were "proud" of their people. Mike Mitchell, well known young Canadian leader, said, "It's time we had a say on this reservation."

Chief Billy Sunday, head of the St. Regis band council on the Canadian side of the line, said, "This is not political, it's patriotic."

Standing Arrow told The Times, "We believe this is Indian land. It is not Hogansburg or anything else. We want it named 'Akwesasne," as it should be."

Ernest Benedict, one of the best known of the Mohawks for his leadership, particularly in the field of education, said the problems of the Indian people "have to be pointed up by some kind of action."

He noted the action taken in the legislature of the State of New York last week, when a square mile of Indian property was ceded to the state.

Most of the Indians said, "We have to keep what land we have. We can't lose any more."

Max Garrow, secretary of the St. Regis elected system, was present along with Larry Lazore, who was acting on orders of the chiefs.

Chiefs Noan Cook and Tony Barnes told The Times they had met with State Police and State Department of Transportation officials to get permission to erect the temporary signs until permanent ones can be installed.

"Hogansburg" on Maps Only; Mohawks Erect "Akwesasne"

— Times Staff Ph

'Hogansburg' Uprooted by Mohawks

— Times Staff Photo

Mohawks of the St. Regis Indian Reservation erected signs Saturday that change the identity of the community of "Hogansburg" to "Akwesasne," the Mohawk word for "where the partridge drums." The Mohawks have applied to the Federal Post Office Department to have the name of the community changed officially

Traditional Mohawk Chiefs Seeking Federal Level Help

MASSENA — The traditional Mohawks from the St. Regis Indian Reservation have informed Louis Bruce, Commissioner of Indian Affairs in Washington, that they desire help from the federal level in recognition of their nation.

The chiefs of the Akwesasne Mohawk Nation are asking that the state return the wampum now in Albany, and help in straightening out many problems.

The chiefs have written Mr. Bruce, in part:

"We have invited you to come here, to the place where you were a boy and where your people come from, but you have not done so — and the time is here now that we must tell the people whom you now represent things of importance.

"Legislation is proposed which will sanction the chiefs elected according to the customs of the State of New York, and whom they recognize as their officials. We continue to maintain our own government as we have for centuries and we reaffirm our loyalty to them exclusively.

"The state has in its possession certain items which belong to us, and which are essential to our government and religious life. They propose returning some of them under certain conditions, and we say only that they are ours and we want them back. We expect that the federal government, through your offices, will back us openly in our endeavor.

"There is a proposal to establish justices of the peace to enforce New York State legislation on our people. This is an infringement of our rights and we cannot honor these justices for we have our own great law to follow.

"There is a proposal of the state to transfer certain lands which it claims to own in Fort Covington to the village of For Covington. We have pressed upon the state the need to delay this, and to have a general review of treaty and land transaction at Akwesasne, so that they can rectify the many dishonorable transactions that have taken place over the years.

"We expect that you will provide the assistance of your archives, libraries and researches to put forward the facts concerning these matters, and your legal experts in informing the state of our prerogatives and their limitations.

"The state proposes to give hunting and fishing licences for our people to hunt about the state. We do not want these, for our people have never surrendered their rights to hunt and fish on those lands, and we do not consider ourselves bound by laws of the state, although we are bound by the laws of nature and the need to keep the cycles of life going."

Watertown Daily Times
Watertown, N. Y
May 22, 197

Indians Protest Census

The St. Regis Indians say they are not going to participate in the 1971 census.

A new release today stated, "The Iroquois people on both sides of the border, at St. Regis and at Oshweken, have never participated in a national census. We consider ourselves to be citizens of our own nation, and not of Canada or the United States."

The St. Regis elected band councillors have passed a resolution urging all residents of the reserve not to participate in the census. The Six Nationa Longhouse chiefs have instructed their people likewise.

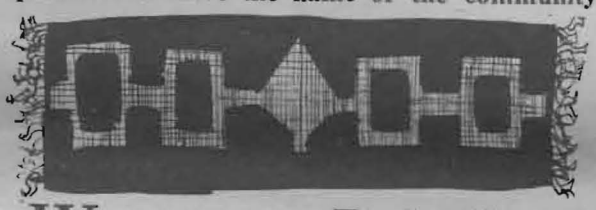
The release concluded, "We are not seeking trouble. We are only asking to be left alone, and not to have census takers intrude in our midst. We hope that the Canadian people and government will have that much respect fo us and our wishes."

Mohawk Indian Plans Arlington Archeology Dig

MASSENA, N.Y. (UPI) — Richard Oakes, a Mohawk Indian from the nearby St. Regis Reservation, said Tuesday a two-week "dig up" at Arlington National Cemetery was planned for this summer.

Oakes, a leader of the Indian takeover of Alcatraz Island off San Francisco, said the "dig up" would be part of an Indian Freedom School summer course, which he labeled "introduction to archeology."

"White people have seen nothing wrong in digging up cemeteries of our ancestors, including the warriors of the Indian nations," Oakes remarked.



Wampum Belt Return Voted by Assembly

ALBANY, N.Y. (AP) — The Assembly has decided that five of 26 wampum belts that were turned over to the state as the result of an 1898 treaty should be returned to leaders of the Onondaga Indians.

A bill to transfer custody of the five belts was passed Thursday, 145-1, and now goes to the Senate.

Republican Assemblyman Joseph R. Pisani of New Rochelle, the main sponsor of the legislation, told his colleagues that the bill was a "compromise" that had been accepted by chiefs of the Iroquois Confederacy.

The Indians had sought the return of all 26 belts, which are kept at the State Museum in Albany. But, Pisani said, such action was opposed vehemently by officials of the State Education Department.

Last year, the assemblyman introduced a bill to have all of the belts transferred. The measure passed the Assembly but died in the Senate.

The modified bill before the 1971 legislature is given a better chance of gaining approval in both houses, partly because it has won strong support from a legislative subcommittee on Indian affairs.

That subcommittee is headed by Republican Assemblyman Joseph Reilly of Glen Cove, Long Island. Reilly defended the bill on the Assembly floor, saying the panel had concluded in hearings last summer that the belts have special significance for the Indians.

"In his search for identity, Reilly maintained, "the Indian finds his symbols gone, his language disappearing and his traditions and culture being eroded by deliberate governmental policies of assimilation and termination."

Returning the belts, he dded, would help the Indians to reestablish their identity and show that the legislature is sensitive to their grievances.

The Indians claim that the wampum belts, made of shell beads, represent religious and political records of the pre-literate Iroquois. They want to display them at a planned cultural center on Onondaga land near Syracuse.

In addition, the Indians contest the valdity of the 1898 treaty that made the Education Department the keeper of the wampum.

Pisani noted the opposition to the bill by department officials. But he added bluntly that these officials "have one helluva nerve to be against a bill that gives the Indians what they rightfully deserve."

The only dissenting vote in the Assembly was cast by Democrat Mary Anne Krupsak of Amsterdam.

Alaska Indian land settlement may prompt massive court assault on federal territory

By TERRANCE WILLS
Globe and Mail Correspondent

WASHINGTON — The "generous" land settlement for Alaska's natives advocated by the Nixon Administration will set a precedent, resulting in Indians in the lower states going to court to try to take some of their land back from the white man, a Senate hearing was told.

Senator Henry Jackson (D, Wash.) was by no means joking when he raised the prospect; he was completely serious about the possibility and the testimony of the Interior Department witnesses before him, including Secretary Rogers C. B. Morton, bore out that the Nixon Administration has indeed considered that the Indians might make a massive court assault on federal lands as a result of the Alaskan settlement.

The federal Government, as Senator Jackson pointed out several times this week, still owns a third of all the land in the United States—much of it in nearly the same wild state as when it was taken from the Indians.

"Some Indians were left with no land in the lower 48 states—the landless Indians," Senator Jackson said. "This bill presents a serious problem in setting a precedent."

The Administration's bill would give Alaska's Indians and Eskimos the title to both the surface and the mineral rights of 40,000,000 acres, plus $1-billion.

Only last year, the Administration was prepared to grant them up to only 74,000,000 acres with no opportunity of sharing in the revenue from the subsurface wealth.

"I wonder if you could explain to the committee the dramatic change in the administration's thinking?" Senator Jackson asked.

Mr. Morton replied in some length but a key element of his response could be put in a word—TAPS, for the Trans-Alaska Pipeline System.

Until the land claims are settled by Congress, TAPS cannot go through, and even then it faces a major challenge from conservationists.

There is the possibility that the strong Senate block of budding conservationists that shot down the SST—the supersonic transport—will try to block TAPS by delaying settlement of the land claims.

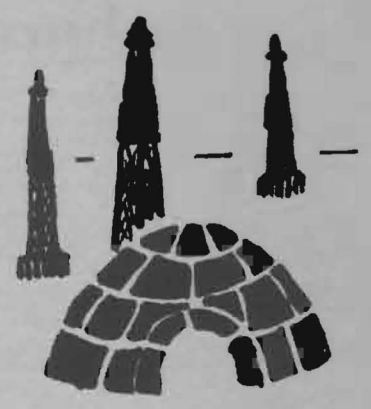
The Canadian Government will face the same problem of native claims when pipelines are laid up the Mackenzie Valley. A gas line is definitely planned, and an oil line eventually, or perhaps sooner, as an alternative to TAPS.

Mr. Morton said yesterday that he thought the Administration's previous bill did not represent "from a moral sense . . . a true settlement of our obligations."

He refused to give any assurance that the new bill will not precipitate a rash of court claims by Indians in the lower 48 states for federal lands. "I can't guarantee there won't be other claims, but there is not the feeling in the department that we are setting a precedent here that will open a Pandora's box in the lower 48 to the proliferation of claims of settlement."

Senator Jackson was not so sure. "This settlement would be larger than anything ever undertaken before on a per capita basis for a native people . . .

"Why would not others ask for land, especially if something is going on underneath the land to give them a special impetus?"



Sam Jacobson—IEA Bulletin

16 Indians Arrested

Minneapolis, May 21 (AP)—Sixteen Indians were arrested and charged with trespassing at the Naval Air Station here today after 50 federal marshals aided by sheriff's deputies ordered them to leave the facility and they refused. The Indians have occupied the station since Sunday to support their claim that the 75-acre base belongs to them under the Sioux treaty of 1868.

Miss Indian America: A Crown Of Disenchantment

In Denver, the winner of the Miss Indian American title, in a story printed today in the Rocky Mountain News, has accused the pageant organizers and the town where the contest was held of exploiting Indians.

"They don't want an outspoken, educated Indian girl with goals as Miss Indian America," **Virginia Stroud** said. "They want me to play the stereotype Indian."

The 20-year-old Cherokee girl from Bacon, Okla., made the accusations to **Lawrence Walsh,** Washington correspondent for the Rocky Mountain News.

Miss Stroud, named to the Miss Indian America title at Sheridan, Wyo., late last summer said she had done little traveling since winning the award. She said her mail had been censored and that she also had been prevented from going to certain shows.

"It just wasn't worth it," she said. "I feel exploited. The pageant is a disorganized non-profit organization that has so little money I can't go anywhere unless my expenses are paid by those who invite me."

Miss Stroud said her mail had been censored "to make sure the mail is clean and healthy before I read it." She was not allowed to go to the rock musical "Hair" because it was "too risque for Miss Indian America."

After winning the title, Miss Stroud said she made a trip to Ft. Benning, Ga., for a television talk show. She then returned to Sheridan to live, as is required by pageant rules.

"I became in effect, Sheridan's Miss Indian America and that certainly isn't the way to represent the country's 600,000 Indians," she said.

Drought-Stricken Navajos Seek Aid

CROWNPOINT, N.M. (UPI)—Federal officials said they would meet today with leaders of the Navajo nation to help Indians isolated with herds of sheep and cattle parched by a drought that has baked water holes and burned up the grasslands.

"We will meet with superintendents of the various tribal agencies to map our strategy," Tony Lincoln, area director of the Bureau of Indian Affairs, said Sunday.

"It's pretty bad, especially in the western part of the reservation," Lincoln said of the drought. "Conditions certainly aren't getting any better."

Volunteer truck drivers hauled more than 100,000 gallons of water to the animals during the weekend.

Last week Lincoln declared the 15-million-acre reservation in New Mexico, Utah and Arizona a disaster area in hopes of becoming eligible for federal funds to relieve a year-long drought.

At Whitehorse Lake, a tiny community on the reservation, a spokesman for the BIA Indian school said the drought was "very serious."

"The water holes are drying up and they can't get water to the cattle," the spokesman said.

"The Indians have been hit real hard," Bud Mathews, the owner of the Whitehorse Trading Post, said, "They are worst off than the people with windmills or permanent water systems.

Indians Can Play Usual Stick Games

OLYMPIA (AP) — Washington's Indians have the attorney general's word they can play the traditional stick game with impunity.

In an opinion handed down Thursday, Deputy Atty. Gen. Philip Austin, declared the game is "largely ceremonial" but sometimes is played for a "monetary reward or other valuable prize."

HOPI ACTION NEWS

News And Information From The Hopi Reservation. Winslow Mail Winslow, Arizona, Thursday, May 6, 1971

Government, Congress To Blame For Hopi-Navajo Land Problems

I want to put this article into the Hopi Action News at this time, in order to correct my name (as previously published). When I began school, the whiteman named me Roger. When I was christened as a baby, I was given the name Lomahoyo. My father's given name was Honahni.

This is what I want to correct, because I have worked the way I have, believing from the Hopis side (understanding), that when we are educated, we will use that to cope with the whitemen, to tell them, to explain to them, to make them understand what we are trying to do when we are educated.

But I might ask, if a poorly educated man like me has any right to say something about the problems that have been against the Hopi Tribe for long while; in order to explain what I'm trying to say about the two men I mentioned at the time when I put the other article in the Flagstaff newspaper.

I tried to tell the people that when I read a newspaper article about Peter Nuvamsa when he died, knowing he was our first Chairman to the Tribal Council, and I knew about his desire, what he's after. And when I read that I felt bad for him. He worked hard in order to support himself and his family. At one time it, (the article) says he got 300 head of sheep and when the reduction (program) came in he lost two hundred fifty sheep units; and besides loosing his stock, he lost his land.

And I want to explain this (also), what our idea is about Roger Qouchytewa. He worked hard with the Tribal Council, and I find on that article about his death, (about) his being in jail for (opposition to) reducing his stock. At that time, he had more than 100 cattle to his name. And he also, like Peter, he lost his stock and his land. To who, if anybody can answer that? Who did he lose to?

And, I would say, I will not blame the Navajo Tribe. I will blame the Interior Department, where this reduction (program) was created. And I felt sorry for these two men, besides the people who were with us.

I'm one of those who organized a Hopi Tribal Council. To our belief, we thought that we had organized a Tribal Council in a legal way, whereby we could use that as our weapon to get our property rights. But no, I didn't see it (come about).

And about myself. Nowadays, about the Moenkopi problem where I am living, I did the same thing. We had, we were given, a little bigger district, which they call District 3. And at that time, when these districts were adopted, we were told, I was told, that this district belonged to the people who were living on that district.

So, in order to have stock, I tried my best to increase my stock, for which we were at that time allowed 250 sheep units from the Navajo Tribe. So I asked for it and for some reason they told me that it was only the Navajos that (were entitled to) get that much permit. But they gave me 33 and 4 horses which amount to that much and that's all I got from the time when it was adopted.

And some of my Hopi people at Moenkopi have no stock, but permits can't be given to them for the reason that the government service employees told me they can't increase or give a permit to the Hopi people.

And for this reason, today I am loosing my land rights over which the Commissioner himself made a negotiating committee for the Hopi Tribe and the Navajo Tribe, about which I wasn't satisfied because one Navajo (representative) is from New Mexico and another is from Cedar Buttes and the other Navajo is from Red Lake.

We are not the ones that made (created) the trouble about our land problems. It was the Interior Department, or as I would say, whitemen. Or I would say the Congressmen. There is some mistake about our problems, because I have lived quite a long while, and since Commissioner Mr. Rhodes time started investigation the Indian people's problems in order to straighten them out.

And there have been thousands and millions of dollars spent on these problems, yet nothing, to me, has been straightened out about the land problems. Of course there's some educational problems and some other problems that have been going alright. But to me, to my knowledge, to my poor knowledge, I would say we are in the air-no foundation for the Hopi Tribe.

But I would say the Navajos have a foundation, which was made for them at the time when they (the government) made a treaty reservation for them.

So I'm asking the people in the United States for help, if anybody would be kind enough to help the Hopi people out in their problems, which is urgently needed so we could put something on it (that land) that belongs to us.

I would say (point out) in closing that Moenkopi Village people, young marrieds, young couples are wanting to build a house for themselves, but account of this problem, (even this) we can't do it. So I ask, if anybody who believes in any kind of religion will ask God who will bless the Hopi people to get their property rights (back), which is their reservation.

I thank you.

WANNA KNOW HOW IT REALLY IS?

The News from Black Mesa

5 Navajos Sue U.S. To Close Power Plant

MAY 23, 1971

Federal Agency Is Under Siege— By Indians

By STAN BENJAMIN

WASHINGTON (AP) — The Interior Department, which thought the West was won 70 years ago, suddenly finds itself ambushed by angry Indians and enraged environmentalists.

Their aim is to make Interior stop helping construction of some of the nation's largest power plants, alleging that the plants will pollute some of the nation's cleanest, most beautiful country.

"The combination of coal-fired power plants and strip mining (to fuel them) presents every conceivable pollution problem," one environment group has charged.

It has ordered a wide-ranging energy-environment study and opened negotiations with an coalition of Indians and environmentalists in an effort to head off a third lawsuit.

And Interior may not be alone. Indian factions are kicking around the idea of suing to try and force the Federal Power only with hydroelectric plants—regulate these Southwestern coal-burning plants as well.

Meanwhile, Sen. Henry M Jackson, D-Wash., opens a series of public hearings on the situation Monday in Albuquerque, N.M. Jackson heads the Senate Interior Committee which keeps watch over the Interior Department.

IN preparation for Jackson's arrival, Indian groups scheduled a Southwestern Environmental Conference in Albuquerque this weekend, and five conservation organizations, including the Sierra Club, sponsored full-page newspaper ads Thursday seeking public support and a "save-the-Southwest mail-in."

The Interior Department is not building the huge power complex in Arizona, New Mexico, Colorado and Utah. It is the project of private power companies.

Washington May 12 (AP)—Five Navajo Indians, beating an Indian-conservationist coalition to the punch, have sued to make the federal government shut down a major power plant because of air pollution.

Putting a new twist in environmental tactics, the suit alleges that the Interior Department's approval of contracts permitting construction of the plant on a Navajo reservation was illegal because the department failed in its legal duty to protect the Indians.

The suit was filed by Emma Yazzie, Mary Louise Benally and Chester Hugh Benally, all of Fruitland, N.M., and by Bill Gegay and Paul Begay, of Kirtland, N.M.

It asserted that the secretary of Interior had acted unlawfully by approving contracts in 1960 and 1966 which permitted construction of the Four Corners Power Plant on the Navajo reservation in northwestern New Mexico.

New York City

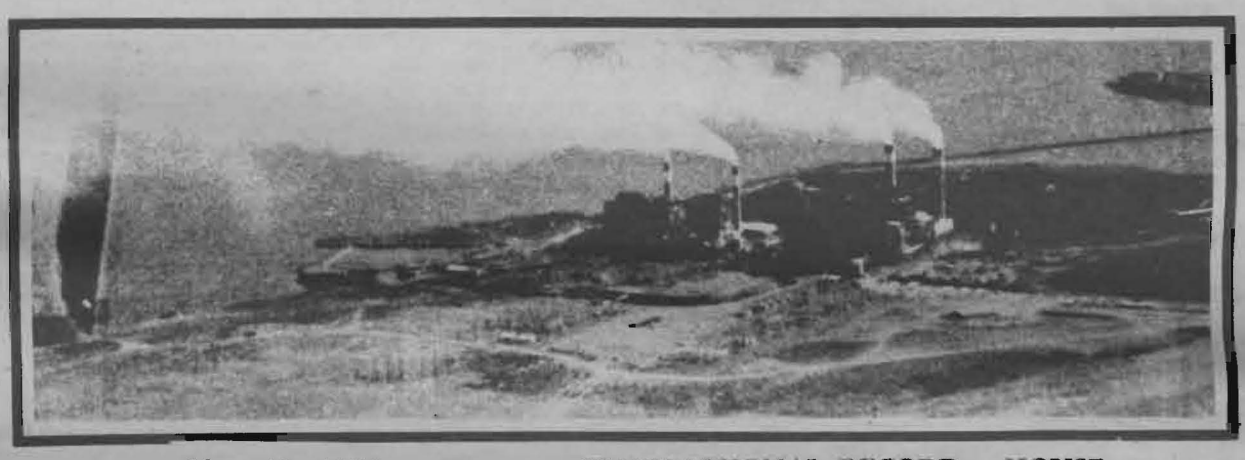
It said that both the interior secretary and the secretary of health, education and welfare were failing in their legal duty to protect the Indians under treaties of 1849 and 1868.

It said the Four Corners plant emits more smoke than "all stationary sources in the entire city of New York"—along with enormous quantities of fly ash, sulfur dioxide, nitrogen oxides and other harmful substances.

The five asked the court for a mandatory injunction ordering the Interior Secretary, Rogers C.B. Morton, "to remove and cancel" federal approval of "lease and grant provisions authorizing construction and operation" of the Four Corners plant.

Moratorium Demanded

They asked also for mandatory injunctions ordering Mr. Morton and Elliot L. Richardson, the Secretary of Health, Education and Welfare, to undertake studies "and whatever other actions may be necessary" to protect the Indians.



May 10, 1971

CONGRESSIONAL RECORD — HOUSE

(EXCERPTS)

Mr. [illegible] of West Virginia. Mr. Speaker, there are several articles which relate to strip mining which I would like to call to the attention of my colleagues. The escalation of strip mining means that the war against the environment has been escalated, and there must be a cease-fire which can only be achieved through a total ban on the strip mining of coal. . . . The proposals provide for the construction of several large powerplants, the diversion of a river, and the strip mining of several large beds of coal. Unfortunately, the power needs of the people have been considered without regard for the human needs of the Hopi and Navajo Indians, not to mention the adverse effects on the environment. In a paper, "Fact Summary of the Southwest Power Plants: Ecological and Cultural Effects: Recommended Action," prepared by the Native American Rights Fund, a thorough study of the environmental consequences of the Southwest power project has been made. I present this paper below for the information and use of my colleagues:

WARNING!

Perhaps the greatest bonanza for coal strippers is on Indian owned land.

For example, on the Northern Cheyenne Reservation in Montana, the Peabody Coal Company recently gained control of the mineral rights to 152,228 acres of rich coal land. The deal cost Peabody, the sole bidder, only $89,215.

Last September, six coal strippers — again including Peabody — purchased the mineral rights to 295,458 acres of Montana land controlled by the Crow Indian tribe. The package deal cost the strippers slightly more than $2 million.

Far and away the most significant environmental intrusion upon the land results from the strip mining operations now occurring at the Black Mesa and Navajo mines. Appalachia is ample testimony to the ravages left in the wake of strip mining of coal. In addition to the environmental degradation, the mining operations are a sacrilege to the Hopi and Navajo people who consider Black Mesa itself to be a religious shrine. . . . In spite of the Interior Department's trust responsibility to preserve and protect these properties, to the best of our knowledge, no one from the Government has ever advised *any* of the reservations in the area of the adverse effects of th power plants on their environment or wh powers the Tribes have to deal with t situation.

Indeed, the Interior Department's conflict of interest stand in the way of the prope discharge of its trust obligations to protec and enhance the environments of the reser vations.

Bureau of Reclamation will take the largest share of electrical power from the Navajo Plant. It will use the power generated by the plant to pump Colorado River water to Phoenix and Tucson as part of the Central Arizona Project. Since Black Mesa coal is the energy required to fuel the Navajo Plant, the Secretary of the Interior's approval of the Black Mesa strip mining leases amounts to a flagrant case of self-dealing on the part of the trustee. In effect, the Secretary of the Interior is both seller and purchaser of the Black Mesa coal. In these circumstances, the trustee cannot properly advance the interests of its beneficiaries "without reservation and with the highest degree of diligence and skill."

The Hopi and Navajo Tribes were never advised by the Secretary of the Interior, either before or after the various leases were approved, of the adverse environmental effects of the power plants and the strip mining on their reservations. At the present time, the newly elected chairman of the Navajo Tribe has indicated that he wants to re-evaluate the situation now confronting his tribe. With regard to the Hopis, there is no doubt that the Bureau of Indian Affairs has made possible the lease of sacred Black Mesa lands by allowing and encouraging the so-called "Hopi Progressives" to impose their will on the Hopi people in opposition to the traditional clan and village religious leaders and in violation of the Hopi constitution and by-laws.

Black Mesa Defense
107 Cienega Ave.
Sante Fe, New Mexico

Ethnocentric Attitude Inhibits Aid

TUCSON DAILY CITIZEN MARCH 9, 1971

By SHERYL KORNMAN
Citizen Staff Writer

"We shouldn't undermine the value systems of other human beings," an anthropologist critical of the Bureau of Indian Affairs (BIA) said yesterday.

Dr. Robert C. Euler, chairman of the anthropology department at Prescott College, told an audience at the Arizona Institute that all people should be treated objectively with dignity and understanding.

The Arizona Institute is an annual seminar on "man and his world." This year's topic is "Man's Responsibility."

"If we (the dominant Anglo-American culture) want to attempt to study the Indians, we need to be studied the way the Indians are," Euler said.

Anglo-Americans need to know more about their own culture, values and life styles before they go observing another, he said.

In observing the various Arizona Indian tribes, anthropologists must be objective, he said.

"Americans with Eastern European backgrounds have a difficult time being objective. We tend to be exceedingly ethnocentric, believing that our way of life is better."

He cited examples of Christian missionaries who, during territorial days, invaded a subterranean Indian Kiva, confiscated ceremonial religious objects at gunpoint, took them outside and burned them condemning them as pagan.

"The early actions of some missionaries are almost unbelievable," he said.

Such imposition of one's religious values is wrong, he said.

Hopis believe their problems can be solved through religious ceremonies, he explained. They have built up a "highly elaborate mythology and religious patterning to keep themselves secure," he said.

Americans have also affected the Hopi's political structure, which, he said, is based on a theocratic — not democratic — form of government. Decisions are made by the religious leaders, the village priests, not by one "chief" as many people believe.

The BIA, with the approval of the U.S. government, "imposed a democratic form of tribal council government on the Hopis in 1930," Euler said, that required them to operate as a democracy.

"This system has never worked," he said.

The Hopis are a matriarchal society controlled by clans in which decisions are made by the women. Hopi men rarely make a decision without consulting a woman for her advice, he said.

No emphasis is placed on the fond American virtue of "rugged individualism" in the Hopi culture, Euler said.

Hopis work together in harmony with each other and with nature.

"They don't want to be singled out or compete with one another," he said.

For instance, "they love to play basketball, but not to win. They just enjoy the activity and the social interaction with their friends," he said.

When hunting rabbit for food, Hopis first ask the rabbits for forgiveness for having to kill them, and then they only kill as many rabbits as they actually need.

"Hopis who have been in contact with us (Anglo-Americans) fight the hardest to stay the same," he said.

"Their material culture is similar to ours, but their nonmaterial culture (religion, politics) has remained the same," the anthropologist said.

Arizona Indians are resistant to change because attempts at change have disrupted their value system, way of life, threatened their security and because they don't understand what the change involves.

Arizona's Indians react differently to such attempts at changing their culture, he explained.

In some communities, cooperation is the dominant reaction to outside interference.

Some Indians withdraw, he said, like the Navajos, and turn to alcohol and peyote for an escape, littering their own reservations with wine and beer bottles.

Another reaction to imposed change is an "escape mechanism." "When Anglo-Americans would 'Stand up and face it like a man,' the Navajo would instead run away from a difficult situation," Euler said, "or be quiet, hoping that the situation itself would go away."

Indians on the West Coast are trying a new approach, he said, "Red Power." These Indians, such as the ones who took over Alcatraz Island, are "fighting back aggressively and taking back land they claim was once theirs.

"Somebody needs to help all Indians" with such problems as infant mortality and water pollution, Euler said. "But it must be done with scientific evidence, objectively," he said.

The People Speak

'I do not agree with a word that you say, but I will defend to the death your right to say it.'—(attributed to Voltaire)

The Arizona Republic

American Indian tribes are not nations

Editor, The Arizona Republic:

Early in the Roosevelt administration, left-leaning John Collier was appointed Commissioner of Indian Affairs.

Most of the crackpot notions he initiated and put into operation have fortunately long since disappeared, but one of the most idiotic and ridiculous still persists.

Collier's idea was to have each of the 350 or 400 tribes set themselves up as independent nations. Some did and some did not, but the Navajo was one tribe that took the bait and today takes pride in calling itself "The Navajo Nation."

I have great respect and affection for the Navajo people, but it seems to me they do themselves a great injustice by maintaining this myth.

How about the thousands of young Navajo men and women who, when they entered the service of their country, proudly took the pledge of allegiance, referring to the United States as "one nation under God."

There may have been a time before the white man arrived when it was appropriate for each tribe to call itself a nation, but this is 1970. We are fast becoming amalgamated in a common pot, and it makes no more sense for an Indian tribe to call itself a nation than it would for people of various ethnic backgrounds to maintain that each of their groups remain a separate nation.

It seems particularly inappropriate for a group of people who are almost wholly dependent on their tax-paying non-Indian fellow citizens for education, medical care, welfare, roads and many other services.

The Navajo tribe has made an excellent record in using the money which has come to it from leases and bonuses from its natural resources, but this represents only a small fraction of the hundreds of millions of dollars in tax money that goes to help these fine worthy people achieve a better way of life.

Hopefully the day is not far off when Indians will not be second-class citizens living largely on reservations, but will take their rightful place as common ordinary American citizens, not one bit better or worse than the rest of us — with all the privileges and responsibilities inherent in real citizenship in this great country.

In the meantime, let's say with pride, "The great Navajo Tribe or 'The Dineh' — the people," but not Navajo Nation.

CLARENCE G. SALSBURY, M.D.,
Phoenix

April 16, 1971

Navajo not part of Anglo's 'common pot'

Dr. Clarence G. Salisbury's comments (letter, April 16) are typical of views held by Anglos. I was quite disturbed that someone with the intelligence to attain his professional level could have conceived such a letter.

After four centuries of genocide, the individual Indian tribes, true, do not have nations. Most Indian tribes have been decimated to mere groups. To have these mere groupings as individual nations is indeed "idiotic and ridiculous," but for a tribe the size of the Navajo (and land area the size of the Navajo reservation) to establish itself as an independent naton is not "idiotic and ridiculous."

There are states and foreign nation that are smaller than the Navajo reservation. The Navajos, with a competent tribal government, could become economically independent and self-sustaining. The manifestations of an independent Navajo nation would be many, the most important being the perpetuation of the Navajo identity—their culture and heritage.

Furthermore, the Navajos have an inherent right to a nation of their own. They did not come to this country because they were exiles or refugees from their mother country. They were also not inhumanly imported her for salvery.

No, we do not want to be "amalgamated in the common pot." The Negroes have been in your common pot since 1865, but are they "common ordinary American citizens, not one bit better, or worse than the rest of us — with all the privileges and responsibilities inherent in real citizenship in this great country" today? The answer is evident.

Dr. Salisbury attributed Indian nationalism to a John Collier of the Roosevelt administration. This is absurd. I have neither heard of Mr. Collier nor was my spirit of nationalism inspired by an Anglo. The nationalism in me was inspired by the atrocities committed by ancestors and by the muddle of bureaucratic trivia that the self-proclaimed messiahs of the Bureau of Indian Affairs wander in today.

His statement that "the Navajo was one tribe that took the bait (of Collier) and today takes pride in calling itself "the Navajo Nation" could not have offended me more. This is a gross insult to our inherent sense of independence.

He speaks of the young Indian people that have served their country. I took that pledge of allegiance and was honorably discharged from the service. The only thing I gained from it was an awareness of Navajo nationalism. I found how American I was in the service. I also found how much of "a common ordinary American" I was during my high school years in Los Angeles and later at UCLA.

His statement that we are "almost wholly dependent" on our "tax-paying non-Indian fellow-citizens" infuriates me. I happen to be a tax-paying Indian, who pays state and federal income tax and other taxes. The Navajo may be dependent to a degree upon the federal government, but this is known as foreign aid when it is given to independent nations.

No, I do not want to join my brothers in genocide by complete assimilation into the Anglo's "common pot." I want to be able to say, with pride, that I am a Navajo of the Navajo nation. This could hardly be termed an "injustice" to myself or to my people.

DAVID E. BEGAYE,
Flagstaff

May 2, 1971

'Big Doc's' years of service to Indians told

David E. Begaye's letter on May 2, "Navajo not part of Anglo's 'Common pot,'" shows a great lack of education and understanding.

Dr. Clarence Salisbury devoted the best years of his life to the Navajo, Hopi, and other surrounding Indians at Ganada. He was affectionately known to them as "Big Doc." He not only saved many of their lives and limbs and cured their ailments, but it was nothing for him to have specialists flown in from all over the country to treat them for rare diseases.

He started one of the first nurse's training schools for Indian girls and supervised the grade and high schools. Many Indian men learned their first mechanical skills under him.

Dr. Salisbury was an Anglo, and he was supported by Anglo money, but not by taxes.

Many Indians and a lot of Anglo bleeding hearts are trying to live off a government dole, pleading injustices to their ancestors, whom they do not respect or care about. Their customs and their culture, which they claim was taken away by the Anglos, most of them ignored, and many of the arts had to be reintroduced back to the reservations by interested Anglos.

Many Indians have had the benefit of the best education this country could offer. When they got their training, they went to the big cities and forgot their own people. It has been the Anglo's burden for 200 or 300 years to try to help them.

It must be a blow to "Big Doc" to see how his time and efforts on behalf of "his children" have come to be understood and appreciated by some of their children and grandchildren.

THEODORE F. HENNING,
Sedona

May 9, 1971

By Gary Gaynor

TUCSON DAILY CITIZEN APRIL 26, 1971

Cocopah 'Poverty'

SOMERTON — White man say Cocopah Indians starving.

Cocopahs not know this until read in big magazine.

The Cocopahs are poor, yes, in terms of annual income, living conditions, home luxuries and other usual standards. But the white man does not learn that the Indian covets the right to have different standards.

Nor that poverty is relative. Compared to the prospect of living unemployed in a relatively high-rent area in the seedier sections of a jam-packed city, his own kind of poverty is far more attractive to the average Cocopah.

Tribal Chairman
Robert Barley ponders problem

Uncle Sam and the Cocopahs signed a treaty in 1917 and a reservation was defined.

Since then, federal help has been available to all of the tribe. But to be eligible, the individual Cocopah had to enter his name on an enrollment list. The independent spirit characterizing the typical American Indian rejected this form of bureaucracy to the extent that only about 10 per cent of the Cocopahs enrolled.

The federal government consequently could not formally acknowledge the existence of 90 per cent of the tribe.

So it has largely remained — until this month when things began to move in another direction.

By not enrolling, the Indians remained free to travel off the reservation and their children were not required to be sent away to school, explained Fred Miller. He is a member and a representative of the unenrolled Cocopahs.

"We have been living here for centuries, but because we are not enrolled with the tribe, the Bureau of Indian Affairs (BIA) did not feel we existed," said Dale Phillips, another unenrolled Cocopah.

He lives in a "sandwich house" — a rustic mix of mud, sticks and cardboard — on the eastern portion of the reservation whose headquarters in Somerton lie about 12 miles southeast of Yuma. The "unenrolleds" have largely congregated on the eastern side.

Referring to the occupants of some of the sandwich houses, William McAnally, housing officer for the Colorado River Agency of the BIA, said his agency has no authority to deal with the unenrolled Indians.

"They are not members of the tribe," he pointed out, "and thus are not eligible for aid. It's up to the tribal council to get their people enrolled."

The message was beginning to come loud and clear this month.

Where only 87 members were on the enrollment list at the start of the month, although the rolls had lain open since 1917, on a recent day 360 Cocopahs took the plunge and received certification as members of the tribe and now are eligible for government assistance.

Most of the remaining estimated 600 to 800 unenrolled have applied for certification, which is expected to be rather routinely given soon.

The east reservation will benefit immediately, McAnally promised.

"The enrollment situation is the biggest roadblock toward improving living conditions," said Barley. He painted this picture of the plight of his tribe:

"Conditions are very bad among the Cocopah, especially on the east reservation where most of the unenrolled live. But the tribe is not as bad off as some news stories report."

His interpretation of a June 2, 1970, article in Look magazine was that it depicted the whole

tribe as living in cardboard boxes, eating only beans and tortillas and having no drinking water on the reservation. He clarified:

"Cardboard is used on the walls of the old houses to help insulate against the weather, but the houses are not made of cardboard.

"There is no problem with obesity because of eating too many beans. The Cocopah eats beans like the white American eats potatoes.

"About 75 per cent of all the homes on the reservation have water at least to the outside of the home.

Said Barley, the head of the tribe:

"We have to run our own life, make our own mistakes.

"In the past, the Cocopah was never asked for his ideas. People with good intentions would tell us what we needed and we were forced to accept their decisions.

"We know what we lack better than anybody else.

"When the Cocopah can control his own destiny, he will finally begin to exist as part of the human race."

Social Worker Training Slated For Indians

SALT LAKE CITY (UPI) — A $1,060,000 program aimed at training American Indians as social workers has been approved by the University of Utah.

The program will utilize the financial resources of five federal, state and private agencies.

Dr. Rex A. Skidmore, dean of the Graduate School of Social Work, said the unique mobilization of funds from a variety of sources will provide comprehensive professional offerings for Indians.

Dr. Charles H. Monson Jr., associate vice president for academic affairs at the university and an administrator working closely with minorities on the campus, said the program is an "opening of the university's doors to more Indian students."

The school will recruit Indian students from across the United States. By the end of the fourth year, officials expect to have at least 60 students participating in the seven-year program. This would produce as many Indian social workers as there are in the entire United States today.

It's 'First Class' Enterprise

Ute Resort

FORT DUCHESNE, Utah (AP) — "As a tribe, we like to go first class," says Homey Secakuku.

At the moment, first class to Secakuku and the Ute Indian tribe means a luxurious $2 million tourist resort in the middle of their arid reservation.

Owned and operated by the 1,600 Utes, the complex will open to the public next month.

Fifty-two motel units form two large hexagons, one containing in its open center a six-sided swimming pool. Most of the motel furnishings, from beds to restaurant tables, are hexagonal.

The complex will also include an arts and crafts shop, service station, a combination restaurant-convention center and a hexagonal outdoor plaza. A nearby reservoir will offer fishing, boating and water-skiing.

The name of the complex, Bottle Hollow, has its origins in Western lore.

When federal troops were stationed at Fort Duchesne in the early 1900s to keep the Utes from leaving their reservation, they hid their empty whisky bottles in a gully near the spot where the complex is being constructed.

Seventy members of the Ute tribe are now training for resort jobs, ranging from desk clerk to lifeguard. There are plans to train another 70 Utes as future staff replacements.

New Tribe

Since the winter solstice, word has been spread of the formation of the Bear Tribe as the first new Indian tribe in this century. The tribe was founded to make possible a movement to the land and a return to the Indian way of life.

The Bear Tribe points to ancient prophecies found among native people of a time when refugees from white society would come to the Indian "as a lost brother." The traditional Indians who gave the tribe its ceremonial beginning are the first to invite non-Indians to join them and learn their harmony with nature. Led by Sun Bear,a Chippewa medicine man, they believe that the time awaited has now come.

Thus far, the tribe has adopted all those who wished to become brothers and has moved them onto the land at one of the bases. They will continue to seek out available land - several new bases are just being settled - and to take in new people desiring to be taught. But in the next months there will be a change of emphasis, what one member calls "stripping for action."

"It's time that this became a national movement," says Sun Bear. "We've got to give them the word to start where they are, to get something going and start looking for land. Then we can send people around to teach them, and they can become clans of the tribe if they want."

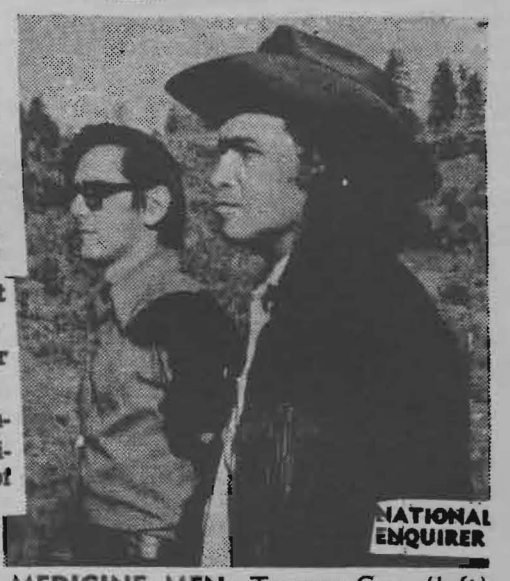
He is turning toward the tribe's original purpose of fostering a movement to the land in every locality. Like most Indians who have kept their traditions, and very many of those, weary of society, who read this article, he sees that the need is urgent. Too urgent for one group's medicine to give immediate strength everywhere.

In the first letter the tribe mailed out to make themselves known, they stated their wish to be "nothing less than a tribal alternative to the economics of America." They spoke of a "network of communes." This will become their essential effort, rather than the taking of individuals into their own circle.

The urban base in Sacramento will be abandoned entirely, as a nucleus of members prepares for a caravan to travel around the country. They will go wherever engagements can be made, or groups wish to meet with them, beginning early in May.

The purpose is to bring a knowledge of what real survival is, seeding tribal groups in every part of the country. "This society isn't going to last very long," says one of the Indian members.

The Indian can speak with the voice of the land, and he can teach his non-Indian brothers to survive if they will hear this voice. The Bear Tribe can provide some of these teachers, once their own bases near self-sufficiency But their medicine can work only if it is made use of by those in need. This must become a national movement to nature.



MEDICINE MEN: Tommy Gun (left) and Chief Sun Bear inspect land.

The Bear Tribe
P.O. Box 1222
Sacramento, California 95806

WHAT IS GOING ON IN WASHINGTON?

If you think that there is a lot more to what is going on in Washington this Spring than you have been able to find out, you are right.

An Editorial:

THE INDIAN MOVEMENTS

Many Indians are working to change the situations affecting their lives. Some seek revolution, some accommodation; some are integrationists, some separatists. And if you want to judge the quality or the correctness of what they are doing, just have a look at the people involved.

Having all the right slogans, saying the right things, even having a program which seems to be helpful is no substitute criteria for just looking at the people who are involved. How do they treat each other and those they come in contact with? How are they different than other people?

The only purpose of social change for Indians is to create a society or situation in which men and women and children will have the greatest potential to fulfill the lives the Creator gave them. Change does not mean to have a shift of power so that you have Indian dictators in Washington instead of white ones. Change does not mean to have a tribal bureaucracy instead of a federal one. Change does not mean making injustice and oppression more tolerable -- it means eliminating it.

Many Indian leaders -- and others -- fail to grasp this thinking. All the Red Power buttons, the correct handshake, tough-talking slogans and bumper-stickers are only so much nonsense -- unless they are backed up with something real. Just as Americans are fond of saying "liberty and justice for all" and think they have a democracy, many Indians talk of Indian power when they do not really mean power for Indians at all. The creation of, or the re-creation of the Indian society must take place in real life, not in the mind or on the tongue.

There is much maneuvering for power in Indian politics now. There is the National Congress of American Indians, the American Indian Movement, the National Tribal Chairmen's Organization, the National Council on Indian Opportunity or some such name. The test of each is how much respect the leaders in each have of their own people. Intrigue, plots, and power struggles are in the air -- meanwhile government strategists give encouragement here and there, hearing the voices that best suit their own needs, and proclaim that as "the true Indian voice". How many Indians -- in the cities or on the reservations even know about what is happening in Washington or Ottawa, let alone have some voice in all that?

Any movement will take on the characteristics of the people in it. If people are seeking power, the movement will be like that. If leaders are wanting a lot of glory, the movement will be one which creates good press and little else. If leaders are seeking to involve many Indians in changing the circumstances of their own lives -- that is likely to be what will happen.

Everyone knows what white soldiers and pioneers and white politicians have done to the Indians. Few of us ask, what have we done -- and what are we doing -- to ourselves? to our children? to our people?

Unfortunately, the press and the white public fawns over anything Indian, and the most bizarre ill-conceived egotistical action on the part of any Indian with an organization is usually good for a spread of pictures. But the test of the correctness of the move lies with the Indian people themselves, in the long run.

Now that things are on the move, "If you're Indian, you're in" may not be quite good enough.

The kind of person you are may have something to do with it now.

INDIANS WON'T WORK -- says a radio commercial over KIHN in Hugo, Oklahoma. Sponsored by Goodyear Tire, the voices used include the town mayor (also a Goodyear manager) and the sheriff. The text"

The text: "Wanted for employment: 20 male Indians to go to work". "Work? Indians won't work." Unless you hold a GUN on them, then they might work."

HEINZ CATSUP is at it too. Their TV commercial features a cowboy and Indian racing. Of course, Chief Too Thick loses. Better red than dead.

With the urging of the American Indians Unlimited group in Ann Arbor, Michigan, the County Democratic Convention adopted a resolution urging that the good offices of the State "be used to discourage pictorialization of the native American in a derogatory manner in advertising and the various media of public communication."

AMERICAN INDIAN PRESS ASSOCIATION

NEWS SERVICE

SON OF REORGANIZATION

The much-discussed reorganization of the Bureau of Indian Affairs that took two years to design and fill with top-level officals in Washington has been pronounced a failure and is going to be reorganized again.

Administration officials have decided to create a new position of Deputy Commissioner to assist the Commissioner in administration of the Central Office.

The two positions of Associate Commissioners "are being looked at" with a view to abolish them, Washington sources incidate. This means an entirely new flow chart of staff personnel and line authority officials.

Commissioner Louis R. Bruce has been unable to fill several of his top positions because of a leak of Administration support for his many recommendations. These "super-grade" levels of government employment require "political clearance" from within the Administration. Bruce has had so little to say in selecting his top staff, his so-called "team" has broken up into two factions that keep forming new liasions as they jockey for power to control Bureau policy.

While this goes on within Bruce's own shop, he has had to take orders on most of his policies from Interior Secretary Assistant for Public Land Management Harrison Loesch's office. This has left him in the uncomfortable position of having to accept public responsibility for everything that happens in Indian Affairs -- yet he is often at the mercy of forces behind the scenes that he cannot control nor even comment upon.

Organization and reorganization of the BIA will not necessarily meet the Government's treaty responsibilities towards the American Indian.

Former BIA Commissioner Robert L. Bennett said that "they told me to reorganize the Bureau too, but reorganization is something that you do in order to avoid working on the problems."

There is little hope that any of these problems will be solved until the many forces influencing Indian affairs from behind the scenes stop using Indians to meet their own political needs and start working together to meet the needs of the Indians as defined by their own tribal leaders.

John Collier, U.S. Commissioner of Indian Affairs from 1933 to 1945, said that he never met a corrupt individual in the Dept. "It was not individual corruption but collective corruption; corruption which did not know it was corrupt, and which reached deep into the intelligence of a nation. It was such a collective corruption that dominated the Plains Indian record of the United States. Collective corruption is more effectually carried into deed through agents not personally corrupt."

APPLE CORE OF THE MONTH -- has been awarded to Chief Emanuel Lowe of Chicago by the American Indian Press Association. Lowe appointed himself "Indian spokesman" at the Rev. Carl MacIntyre's recent Victory in Vietnam Rally in Washington. "We are the first Americans, but you are the real Americans," the Wisconsin Winnebago told the assembled BibleBelt marchers. "There are two classes of people," declared the chief. "They're the unsaved and the Christians -- and non Christians don't know nothing about anything."

ALASKAN NATIVES CAN TAKE COMFORT that new assistant Secretary of the Interior Nate Reed has promised not to have anything to do with oil leasing in his new job. He owns oil stock worth about $500,000.

QUOTES WE WISH WE HADN'T HEARD: "This is the beginning of grassroots participation in Bureau of Indian Affairs activities."

spokesman for Commissioner Bruce at Tribal Chairmen's Interim Committee on BIA Reorganization May 13, 1971

self-determination

Cherokees, Chickasaws, Creeks and Choctaws, whose "chiefs" have been appointed by the U.S. Presidents, are now going to have elections. The campaigns have brought up interesting issues.

Among the Choctaws, Charles E. Brown has been pushing for the elections for some time as president of the Oklahoma City Council of Choctaws. Now a candidate, his opponent is presidential appointee Harry Belvin.

Since there are no established ground rules, Brown has encouraged the Dept. of the Interior to establish election regulations which would give the vote to 18-year-olds, a run-off if any candidate does not receive 50% of the votes, voting precincts in heavily populated Choctaw communities, absentee ballots, a neutral election board. He has also been publishing the expense accounts of Chief Belvin, who between January 1 and March 31 spent over $2500 of tribal funds for "services and travel".

Belvin is opposed to these demands, saying that the present appointed officials should have the right to establish the voting guidelines. He is a candidate for election.

On stationery headed "Principal Chief, Choctaw Nation" he has written to Brown:

> "I am frank in stating that I am utterly disgusted with you as a self-styled Indian savior, one who is trying to usurp the authority of the federal government in monitoring Choctaw tribal affairs. If you were not so asinine and mule-headed I would eventually get it through your thick skull that you are not about to call the shots for the Choctaw Nation while I am the Chief...
>
> "...You will find that this great government of ours will approve our rules and regulations as we write them for the 1971 Choctaw tribal election."

Watch further developments as democracy is brought to the Choctaws? Are you ready for it?

AND NOW THE ELECTRONIC INDUSTRY IS PUSHING INDIAN KIDS INTO THE MAINSTREAM. We quote from a press release of the Educational Electronics, Inc., 3017 North Stiles, Oklahoma City, Oklahoma., who manufacture language laboratory equipment:

"More American Indians would leave their reservations and become assimilated into modern society if they were more verbally fluent in the English language.

"The American Indians lack of language has kept him on the reservation, in poverty, and out of the mainstream of American life" according to Paul Pacheco, jr. hi school principal in Shiprock, New Mexico, the heart of the United States' major Navajo reservation.

"I admit that we would like to have more of our youngsters return to the reservation, but only to help others," Pacheco said...

"Pacheco (has) been trying to help his students take advantage of new-found opportunities and assimilate into mainstream America by embarking on an extensive program to teach Navajo Indian youngsters English as a second language...

"Shiprock students suffer from hardships similar to those of children in many deprived areas, according to Pacheco.

"While there's interest, there's very little attention paid in the home to education... Parents, as well as children don't speak (the English language) at home...So what we're doing at this junior high school level is trying to correct a situation that should have been attended to in the home and during grammar school. It's almost too late but we're making progress."

ANOTHER CLAIMS COMMISSION STORY: In 1945, the Chemehuevi Tribe filed suit to recover damages for 3,600,00 acres of land they once occupied. Twenty years later, they were awarded something

Twenty years later (1965) they were awarded something less than one million dollars for their real estate at 27 cents an acre. Now in 1971 the Government is ready to pay, providing the payment covers "any misuse of tribal trust funds".

-- Chemehuevi Newsletter

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meanwhile back in the world:

Sacramento judge says: BUT — *Indians lose again*

Indians are not fairly represented

APRIL 21, 1971

By JOHN HURST
R-S Staff Writer

SACRAMENTO — Municipal Court Judge Michael J. Virga said Tuesday he believed testimony during a hearing in the Pit River Indian case that Indians are not fairly represented on Sacramento juries.

But the exclusion of large numbers of Indians from juries is not necessarily unconstitutional, he went on, if it is not done "intentionally" by authorities.

Judge Virga made his remarks in court following the first day of a hearing on the defense motion of the Pit River Indians to throw out the panel of prospective jurors used in Sacramento County.

The hearing is part of the trial of 35 Indians and supporters arrested for trespassing during an occupation last June of a Pacific Gas and Electric Company campground near Big Bend.

Three Pit River Indians and a Pomo Indian testified Tuesday that few Indians would be picked for jury duty because few registered to vote. The voters' registration list is used in Sacramento County to draw names of prospective jurors.

Many Indians do not register to vote, the witnesses testified, because they feel that taking part in the system would destroy their own heritage, and because they've been excluded from American society for so long that voting seems meaningless.

Pit River Indian Beverly LeBeau was asked by Grossman to examine a test given to prospective jurors in Sacramento County which is used to determine "a knowledge of English" and "normal intelligence."

Mrs. LeBeau testified that the vocabulary portion of the test, which contains words such as "impute," "ascribe" and "temporal," would be difficult for Indians and all other poor people to pass.

"I think all poor people speak basically the same language," she said. "I think all poor people have basically the same feelings."

Walter Card, a Pomo Indian of Sacramento, testified that he had informally polled some 150 Indians in the Sacramento area and found only 13 who were registered to vote.

Virga ruled that the use of the jury list does not constitute "purposeful" discrimination against Indians, although he explicitly stated several times during the hearing which began Tuesday that Indians are indeed excluded from jury duty in large numbers because they do not register to vote.

He indicated he would have granted the motion if there had been evidence to show the exclusion of Indians from the jury list was done intentionally.

"Of course," he said, "in this case there was no purposeful discrimination on the part of any public official . . . the Indians elected not to register."

SACRAMENTO — Superior Court Judge William Gallagher rejected the Pit River Indian challenge to Sacramento County juries Tuesday, but did not consider the merits of the case.

What Judge Gallagher did, in effect, was tell the Indians to appeal in the event of conviction in the Pacific Gas and Electric Co. trespass trial scheduled to begin May 17.

The judge's ruling, according to defense attorney Aubrey Grossman, makes it "incredibly tough on the taxpayers of Shasta County."

Grossman estimates the cost of the trial to be somewhere between $25,000 and $50,000, which is to be paid by Shasta County.

In the event of conviction of the 35 defendants arrested during the occupation at Big Bend last June it would mean an appeal and the possibility of a new trial and another bill for Shasta County.

U.S. District Court Judge Philip Wilkins agreed to appoint additional lawyers for 13 of the Indians

(UPI photo)

PIT INDIANS DARRYL WILSON, LEFT, AND ROSS MONTGOMERY
Demand return of their tribal lands east of Redding

Judge won't dismiss trespass charge

By JOHN HURST
R-S Staff Writer

SACRAMENTO — The Pit River Indians lost their bid in municipal court Monday to dismiss trespass charges on grounds that Shasta County officials denied them equal protection of the law.

Judge Virga denied the equal protection motion Monday at the conclusion of two and a half days of testimony and without calling a recess to consider the evidence.

Defense attorney Aubrey Grossman had delivered a nine-page, 40-minute summation of the case, which was followed by a recess and a short rebuttal by Shasta County Dist. Atty. Robert Baker, which was in turn rebutted by Grossman.

The main points of Grossman's summation were:

—Shasta County officials ordered the arrest and prosecution of Indians and supporters at the PG&E campground without requiring PG&E to produce evidence of land ownership.

—County officials did not consider the Indians' claim to the land.

—County officials chose criminal prosecution rather than referring the dispute to the civil courts.

—Dist. Atty. Baker was unduly influenced in his decision to prosecute by his personal acquaintanceship with PG&E attorney Laurence Kennedy.

—County officials "intentionally" discriminated against the defendants by removing court documents.

The last point refers to court notes written by Redding Justice Court Clerk Gene Mitchell during a Burney Justice Court arraignment last June 8.

The verbatim notes of statements made by Grossman during the June 8 proceedings are missing from the court records and have been the subject of the bulk of the two-and-a-half-day hearing in Sacramento Municipal Court.

In denying the defense motion, without calling a recess to consider the evidence, Judge Virga said:

"I carefully weighed and considered the facts."

He indicated he had spent the weekend studying the law regarding unequal protection and "I did anticipate most of the arguments made today for both sides."

About the missing notes, he said:

"I don't think it can be said that it's more probable that someone removed those documents than they were misplaced."

On Grossman's assertion that the district attorney was unduly influenced by PG&E attorney Kennedy, Baker replied:

"The unsupported assertion (that PG&E owned the campground) of the PG&E counsel would have weight with me.

"I do have faith in Larry Kennedy . . ."

"I think he's convicted himself out of his own mouth," Grossman replied.

Letters to the Editor

Indians trying for court test

To the Editor: Since around 1910, Pit River Indians have been seeking a legal settlement of their claims. What has happened in 1970 is pretty typical of the last 60 years.

Last spring the Pit River Indians decided to try to get their case into court by the only way left — by submitting themselves to arrest for trespassing on their own ancestral land. For a court to find them guilty of trespassing, it would have to show that the land was not theirs.

Bear in mind that after 120 years of defeat and frustration they are still not resorting to violence, but are just trying to get into the white society's courts to let the court decide the land question.

This year the Indians have tried four times to get arrested for trespass. On the PG&E occupation, the government, PG&E, and the local officials decided they could not afford to arrest the Indians for trespassing because they knew they could get the court to avoid the land question. The other three attempts were on federal land and the federal officials carefully instructed their men to arrest the Indians for unauthorized assembly, building campfires without permits or anything other than trespassing.

So what does 1970 add up to? The Indians have tried once again to get their case heard through existing legal channels and the white people in power have, on purpose, denied them a legal hearing of their land claims case.

Why? Because the Forest Service and corporations want to continue to make money off of Indian land.

To add insult to injury, local officials as well as local residents accuse the Indians of being troublemakers who are breaking the law. I hope those who read this now understand that it is the other way around — the Indians are trying to get a legal determination of their claims while the sheriff's office, D.A., PG&E, and federal government are conspiring to deprive them of this legal recourse.

As citizens, we are ultimately responsible for what goes on in our county and until this injustice stops it should be on all of our consciences.

However, as citizens or even as groups of citizens we are powerless to do much good for our own well-being or the well-being of the Indians when we have rich, powerful corporations pulling the strings and a government and general public attached to the strings. We must have minds of our own.

It is important, then, that the Indians get justice not only for their own sakes but for ours, because someday we may find ourselves in the same position.

If we let corporate power become greater than the rights of citizens, then our democracy itself is slipping from our fingers.

ALAN FIELD
Lower Springs Rd.
Redding, Calif.

Alaska

By Lansing R. Shepard

Staff correspondent of The Christian Science Monitor

More-relevant education and a better self-image are the urgent needs of Alaska's native-school systems. Traditional white-oriented textbooks are being phased out, but a deeply entrenched white-supremacy concept yields more slowly.

The urban ills usually associated with big cities are exacting a grim toll in Alaska's bush country. Crime, unemployment, alcoholism, and racial prejudice are the everyday lot of many native Alaskans. Here is a report on what is being done — and what remains undone.

IT COULD BE ANY BIG-CITY SLUM — delinquency, poverty, unemployment, overcrowding, poor housing, alcoholism, a rising crime rate, ethnic belligerence. But it isn't a big city at all.

Point Barrow is a small Eskimo village of 2,050 people 500 miles from the nearest road or town. Its urban ills seem strangely out of place. And the same story crops up in many of the other 176 villages throughout the Alaskan "bush."

In most villages, the white population is made up largely of federal- or state-agency employees. Many stay only two years in an area before being transferred elsewhere.

In many cases, where they live and where they work are physically separated from the rest of the village. The net effect has been, in some areas, the creation of a "white section," aloof and separate from the rest of the village.

Dividing line clear

"The dividing line is easy to see," says Point Barrow's city manager. "Take about a four-minute walk south of here and you should spot it.

"You'll come to a road. On one side is Point Barrow. On the other side is where the Bureau of Indian Affairs and Public Health Service people live . . . very neat, very clean. It could be another world."

According to Mrs. Jerry Hout, a health instructor at the Bethel high school, most of the village's schoolteachers have never been in an Eskimo or Indian home.

In Nome, Barrow, Kotzebue, Fort Yukon, Bethel — almost any native village — it is the white man who heads the agencies. It is the white man who does the hiring (and firing). And it is the white man who has the education.

The white-superiority myth is reinforced by 80 years of white-agency rule directed at "civilizing" the native.

Native children learn about the "Gussuk" (white man) at a very young age.

'We yelled for the cavalry'

"Parents will threaten their kids with the Gussuk," said Mrs. Hout. "They'll say things like, 'Clean the house, a Gussuk might come to visit,' or, 'Behave or a Gussuk will come in a plane and take you away.'"

"They [white people] made us stop our ceremonial customs, claiming that it worked against religion," says Robert Willard, a Tlingit Indian and executive director of Alaska's Commission for Human Rights.

"In effect, they told us that it was bad to be what we are. We found ourselves yelling for the cavalry when they converged upon the Indians in movies. It's only within the past three or four years that it suddenly became popular to be a native again."

Many native leaders have expressed the belief that it has been this general negative attitude which has so totally sapped native initiative for so long.

"BIA EDUCATION STINKS," SAYS ROBERT Nick amiably.

A wide grin suddenly splits the Eskimo's oval face, plowing into each round cheek and nearly wiping out his flashing almond eyes.

"And the state hasn't been much better either," he adds sardonically.

"BIA" is short for Bureau of Indian Affairs, for the past 87 years the federal agency responsible for the education and well-being of America's original occupants, including Alaska's Eskimo, Indians, and Aleuts.

Now it is handing its educational responsibilities over to the state, which has only been in the native-education business for six years.

As harsh as Mr. Nick's verdict is, his conclusions are echoed with varying degrees of severity among many others of the state's estimated 60,000 natives. There is plenty of evidence to support their view.

In the villages, where most of Alaska's Eskimo, Indians, and Aleuts live, high-school graduates are a rarity. College graduates are practically nonexistent.

Few complete high school

Ten years ago, 9 percent of the total native population had completed high school. Most of the older generation have never even been to school.

Today a great percentage of native children drop out before they reach the 12th grade. Educators privately concede that only 1 percent get through college.

Native leaders have accused both federal and state education systems of cultural insensitivity and lack of direction—of providing inadequate facilities and irrelevant or inferior instruction.

"Sure, we've had administrators who just didn't care —and they're a reflection on the whole thing," says Roy Peratrovich, a part-Tlingit Indian who is BIA area supervisor in Anchorage. "But with our limited funds and personnel, I'd say our program to bring our people up has been a success."

The state is also financing regional high schools, designed to bring schools closer to the native student. Present plans call for 15 such schools throughout the state. Two are in operation.

How to learn Western ways

Another project, the Boarding Home Program, was conceived in 1966 as an interim measure to be suspended as the state set up regional high schools. But it is currently under way in about 26 communities as a full-fledged administrative unit.

Under the program, selected families receive from the state $140 a month to house native children from rural areas. Theoretically, the native child can acquire his education at the local high school while learning the ways of Western society with his "foster parents."

The problem begins where all of the other native problems begin—in the villages. There are around 177 of them spread throughout the Alaskan hinterland —isolated, predominantly native communities of 25 to 2,500 people. Most are situated hundreds of miles from the nearest road or town.

The educational situation is often exacerbated by the teachers themselves, often temporary expatriates from the "lower 48" states.

Many have been drawn by the challenges of the job or by a desire to learn about other cultures. But many others are there for the quick, big money to be had. (Secondary-school teachers in Alaska are among the highest-paid public teachers in the United States.)

Some come out of curiosity. Some come not knowing what they are getting into. Still others are there to hunt and fish. Even among the more altruistic, the desire "to help the natives" often becomes a paternalism that can sour even the brightest of school children.

Separation from home is not, for the native, what it is for his white contemporary. Often it means taking a child of 15 or 16 from a world marked by relative simplicity, few restrictions, few people, and little or no competition, and placing him in a competitive white society where emphasis is placed on achievement.

By the ninth grade, village children are well aware of the discrepancies between native and white standards of living.

"Many native kids just don't want to live the Western way of life," says Dr. Judy Kleinfeld, an educator connected with the Boarding Home Program.

"They are asked to cut their ties with the people they love. And in Eskimo villages this is very hard to do," she said.

Pressure tremendous

But the pressure to succeed is tremendous. Much of it is exerted by the specter of the "dumb native" stereotype which stalks the state. It seems to attach itself to any native who achieves anything less than "success."

Those native children who have not learned about it back in the villages soon find out about it in the high-school classroom.

Most village children, as they enter the ninth grade, are an average of two years behind their city contemporaries. Simple unresponsiveness becomes a favorite way of avoiding wrong answers and possible criticism.

As they drop further behind, unresponsiveness often turns to sullenness, even belligerence. The attitude leads many teachers to accept what appears to be obvious—that native children are lazy, incapable of the work, or just stupid.

Sensing the teachers' attitude, native children in trouble often oblige by flunking out or just quitting.

"The ideal solution would be to have a high school in every village," says the director of Alaska's State Operated Schools. "But that, of course, would be financially impossible.

"Primarily it is the native self-concept which is the major stumbling block. Until that feeling of self-worth is changed nothing much will be done."

Equally important, it might be added, is the need for changes in some white thinking.

Dancing Protested May 21, 1971

KOTZEBUE, Alaska (AP — A group of villagers in this northwest Alaska coastal town of 1,290 are leveling their verbal guns at a federally funded program that includes teaching Eskimo dancing.

A petition signed by 124 residents, including leaders of the Friends Church, charges the program with "aiding and abetting shamanism and witchcraft." The Kotzebue School Board has accepted the petition but made no decisions.

The Eskimo dancing instruction is part of a native arts program that includes lessons in skin sewing and ivory and soapstone carving.

Kotzebue School Principal Charles Perry defends the program. He says: "Our kids are not fully accepted into the white culture and they have very little left of their own. We're trying to provide the best of both and Eskimo dancing is part of the program."

Tribes may have to adhere to state laws

Court blunders on fishing, hunting right?

By JAMES A. O. CROWE
News Outdoors Editor

LANSING — The State Supreme Court appears to have made a monumental goof, and Indians now fishing and hunting without restraint in Michigan may shortly have to observe Michigan conservation laws like everyone else.

This was the behind-scenes talk at last week's State Natural Resources Commission meeting, where the "Indian question" never was discussed in the open meetings.

The department's commissioners and staff appear to be trying to keep the atmosphere cool, hoping that the state's four organized Indian bands will come up with their own regulations to keep Indian use of fish and game stocks under control.

However, it has turned out that no one in Michigan knew until a couple of weeks ago that the treaty which gave the Indian tribes unrestricted hunting and fishing rights in lands ceded to the federal government was nullified by President Zachary Taylor two years after it was signed in 1848. All such treaties carried a clause that they could be altered or canceled at any time by the President of the United States.

Michigan

Now the Michigan Attorney General's office is under pressure to ask the high court for a rehearing and to vacate the decision. Grounds will be that the decision was based on the false assumption that the treaty was still in force.

In an opinion without dissent on the court, Justice John B. Swainson held that the old precedent was wrong—he held that Michigan Indian tribes granted the right to hunt and fish on lands they gave up to the United States through treaty still have those rights—and the state cannot take them away. Justice Swainson noted however, that a President can revoke treaty hunting and fishing rights.

The obscure and previously unknown order was found in the National Archives in Washington by the Michigan attorney general's office which was tipped off about the existence of the order by a private attorney representing the state of Minnesota in a similar dispute with Indians there.

The executive order was signed in 1850 by President Zachary Taylor, a soldier who made his reputation as an Indian fighter prior to becoming famous in the Mexican campaign that he used as a catapult to the presidency in an election against Michigan's Lewis Cass.

If the order proves to be valid, the effect would be to limit the L'Anse Chippewas in the Western Upper Peninsula to hunting and fishing, without state regulations, to the reservation area. But other Indian tribes, including the Bay Mills Chippewas in the eastern U-P, would have unrestricted fishing and hunting rights not only on their reservations but on all lands ceded by their ancestors to the United States by treaty.

Curtis Beck, assistant attorney general assigned to clarify the recent Supreme Court decision, said the Taylor order does not apply to the six or seven other treaties that ceded land to the government. Regardless of what application Taylor's order has to the L'Anse Indians, the Michigan court ruling "is still applicable in all other areas of the state."

INDIANS PRESSURE COUNCIL

Loincloth to Stay on Statue

BY PETER BENJAMINSON
Free Press Staff Writer

Outraged American Indians have crushed an attempt by several Detroit councilmen to rip the loincloth off the canoe - carrying Indian outside Cobo Hall.

"I've been swamped by calls from Indians," Councilman Ernest C. Browne Jr. said. "They tell me that Indians wore clothes when Columbus came over in 1492 and they've been wearing them ever since."

Browne said he's now in favor of keeping the loincloth exactly where it is, on the bronze Cobo Hall Indian, also known as "The Spirit of Transportation" statue. It was the work of sculptor Carl Milles.

Browne started the most recent controversy over the statue when he passed on to the Council Monday a request from a constituent that the Council remove the loincloth "and polish the statue's patina."

According to Webster's Collegiate Dictionary, a patina is "a film formed on bronze by exposure." The dictionary goes on to say that "a fine natural patina has artistic value."

The loincloth was welded onto the statue by shocked councilmen 10 years ago.

ALTHOUGH Browne brought the matter to the Council's attention this week, "Levin took the ball and ran with it," Browne said Thursday.

He was referring to Councilman Car Levin, who said Monday he prepare a resolution ordering the loincloth removed.

In response to Council pressure, the Civic Center Commission—with jurisdiction over Cobo Hall—voted on the issue Thursday. And, partially in response to American Indian pressure, the commission voted unanimously to send the issue back to Council.

"The Council voted to put it on and they can vote to take it off," Civic Center Commissioner William L. Finnin said.

But Browne and Levin have washed their hands of the issue.

"I respect the dignity of the Indian," Browne said. "The loincloth stays."

Levin summed it up. "The Common Council has better things to do than rip loincloths off Indians," he said.

Report Charges That Michigan Indians Are Bypassed by Various Aid Agencies

LANSING (UPI) — Michigan's Indian population has been effectively bypassed by state agencies set up to help the poor and the disadvantaged, according to a report submitted to Gov. William G. Milliken.

The report, drawn up by five Indians who were appointed by the governor to study Indian problems, recommended a greater state role in solving Indian problems with Indians themselves at the helm.

"Our society purports to provide the most advanced health, education, and employment programs of any society in the world," said the report. "Yet advancement in these areas has clearly bypassed Indians."

One of the many specific recommendations made by the study committee was a firm state commitment to a five-year goal aimed at making Indian literacy at least equal to white literacy.

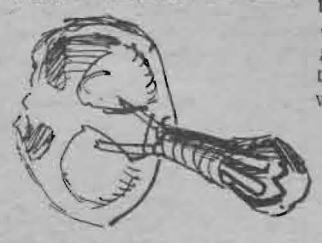
The report also called for intensified health programs through recruitment and training of Indians for professional health care positions, comprehensive land use planning on reservations and industrial development and skills training in nonreservation areas.

Mrs. Doris K. Adams of Petoskey, chairman of the committee, said the report's purpose was twofold — "one, the necessity for continued Indian involvement in determining the needs of the Indian people and the policies which will affect them, and secondly, developing opportunities for Indian people which will allow them to serve the needs of their own communities."

The report noted these nationwide statistics for Indians:

- Average income is $1,500, or 75 per cent below the national average.
- Unemployment rate is 40 per cent, or about seven times the national average.
- Life expectancy is 44 years, compared with 65 years for the white population.
- School dropout rate is twice the national average and approaches 100 per cent in some school districts.

Milliken said he will respond to the recommendations after a full review of the report, and called the study "a conscientious effort and an authentic testimony to the needs of a people."



U.S. Eagle Population Rises, Falls

By THE ASSOCIATED PRESS

Eagle lovers have received some good and bad news—the birth of two American golden eagles in a Kansas zoo and the death of 12 bald eagles in Wyoming.

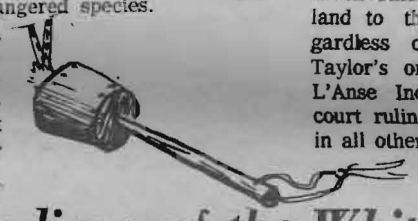
The golden eagles were born at the Topeka Zoo. Officials said Monday the hatchings were believed the first birth of golden eagles in captivity. One of the new birds was born nine days ago, the other six days ago.

In Casper, Wyo., Dr. Oliver Scott, a founder of the local Audubon Society chapter, said most of the bald eagle population that winters in Jackson Canyon has been wiped out.

He said the remains of 16 eagles, including 12 bald eagles, have been found in the canyon in the past 10 days. Conservationists believe the birds were the victims of poison set out by sheep ranchers for coyotes, bobcats and other predators.

Cnservasionist said about 20 of the bald eagles winter in the canyon each year.

The bald eagle—the nation's emblem—is listed among endangered species.



A New and Steelier View, Among Indians, of the White Man

By JAMES H. BREADY

NO demand for Red Studies dins on the eardrums of Maryland schoolmasters. No call for percentage quotas assails personnel heads and admissions chairmen. But more and more white people, here and across the country, are thinking these days about the American Indians and are feeling uncomfortable.

In the simplest of classifications, there are past Indians, whom invading Europeans almost exterminated. There are today's Indians, some of them living in backlands squalor, others of them successes in the mainstream and surprisingly adept at the latest white and black techniques of agitation, resistance and insatiability. There are the Indians of the future—or put it this way, there is the future, which some Indians foresee as belonging to red men, not white.

The role of the Indian is a current preoccupation with authors, film-makers, television producers. The mass audience gapes, when the plot of a shoot-em-up western turns upside down and suggests that a massacred Indian tribe had committed no major infraction, that the endless victories of cowboys and cavalry were sadistic slaughters. In the books, it gets still rougher—as when Vine Deloria, Jr., writes:

> Until America begins to build a moral record in her dealings with the Indian people she should not try to fool the rest of the world about her intention on other continents. America has always been a militantly imperialistic world power eagerly grasping for economic control over weaker nations.

Mr. Deloria, a Standing Rock

A Chippewa chief

Sioux with graduate degrees in theology and law, may seem to have a hostile attitude. Indeed, he advocates hostility, urging Indians to develop "a new sense of conflict."

Where did we, or our European forebears, go wrong? If there is absolute unchanging morality, then a land belongs to whatever people first settled it, and their descendants, no matter how thinly spread. If morality is relative, then a later people possessing superior numbers and weaponry is at liberty to oust an earlier. Human prehistory, and history, offer innumerable examples of migration and conquest. Columbus, and the shiploads following after, took it for granted that the inferiority in literacy and technology which they found in the New World meant that Indian civilization and the Indians as individuals were inferior.

Yet how brief and swift the slide that relativism or only-a-matter-of-degree logic offers, from the "manifest destiny" proclaimed by many an early American frontiersman to the supremacist Aryanism of the Third Reich. The argument is plausible enough: we will put the land to better use than you do now or, with your inferior capabilities, could later on. We will buy the land and write ourselves a title to it, making it all proper by Anglo-Saxon law though probably not by Penobscot or Nez Perce.

In the end, the question is how to tell good from less good in land uses. In "Man's Rise to Civilization as Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State," Peter Farb repeats the haunting words of Chief Black Hawk, leader of the Sac and Fox, upon his capture in 1832. He was "once as proud as you," Black Hawk told his captors. In 1971, some Indians look beyond their own woes and see the white man not proud but unsure and apprehensive. Some whites ask whether the indigenous society may not have had standards or mores which the immigrants were unwise to overthrow, and which might be revivable. Modern inquirers are fortunate in that the documentation of Indian culture by white observers began seriously more than 125 years ago and is remarkably detailed.

A Fox warrior

What does interest an Indian is the environment worry. His forefathers didn't conquer their biosphere, and squander and pollute it. They fitted into it. Admittedly, their population was smaller and their living coarser than today's white man would agree to. As an old reader of smoke signals, the red man finds today's horizon murky both literally and figuratively. Vine Deloria, Jr., is quite cheerful about it all. He expects white people to become so technological that they will shortly extinguish themselves. He told a Race Relations Information Center interviewer recently that "there may be some small clusters of survivors who have adopted social forms and philosophical concepts that are essentially non-Western European." And whose survival powers, in the new wilderness, will be essentially American Indian.

Illustrations from "Indian Tribes of North America," McKenney and Hall, 1836-44.

(Baltimore, Evening Sun)
Apr. 20, 1971

Potawatami to Head Indian Affairs Group

LANSING (AP) — Samuel Mackety, a full-blooded Potawatami Indian, has been named new director of the Michigan Indian Affairs Commission. He succeeds Herman Cameron of Bay Mills, near Sault Ste. Marie, as director of the 11-member commission. Cameron had submitted his resignation.

Mackety, 55, is from Fulton, near Battle Creek, and is a member of the Indian tribe at Athens, also near Battle Creek.

A graduate of God's Bible School, Cincinnati, Ohio, he has been a minister for some 25 years.

Cameron will stay on until April 16, when Mackety will take over the post.

There were more than one dozen applications for the directorship, which pays $10,500 a year plus traveling expenses.

William Leblanc, commission chairman, said Mackety was the unanimous choice of a seven-member committee appointed by the commission to screen applicants for the job.

Sioux Sues Town Over Lack of Services

WINNER, S.D. — (AP) — A Sioux Indian, backed by government-funded lawyers, has won a hearing in federal court on his charges that the poor Indian Town section of this rural marketing center is being deprived of its share of municipal services.

John Fire brought the suit against Mayor Paul Blomstrom and eight other city officials claiming services such as electricity, sewage and street paving are provided in an "invidiously discriminatory manner."

U.S. District Court Judge Andrew Bogue of Rapid City denied the city's request to throw out Fire's suit and set a hearing for June 1 on the request of a preliminary injunction against the city.

JUDGE BOGUE cited a Jan. 23 ruling by the Fifth U.S. Circuit Court of Appeals that the Mississippi town of Shaw was required to bring about "equalization" of services for white and black areas. The appeals court found that nearly all homes fronting unpaved streets and without sewers were inhabited by blacks and that this amounted to discrimination.

Fire claims a similar situation exists in Indian Town, a narrow strip of plank and tarpaper shacks near the business district of this county seat of 3,800.

In his suit on behalf of all Indian Town's residents, he said the predominantly white uphill section has paved streets, sidewalks, drainage systems, electricity, sewage and other services that are lacking in Indian Town.

"At all times, but especially during the spring, rain and melting snow funnel efficiently and rapidly down the paved streets and gutters and flood into Indian Town," the suit said.

—Associated Press Wirephoto

John King Looks at Stagnant Water in His Back Yard in Winner, S.D.
. . . Indian Town section of city has no sewers or paved streets

FIRE, who works intermittently as a model in commercials and advertisements for the Savage Rifle Co., is represented by William Janklow of Legal Services of Rosebud, which provides free legal aid to Indians under a program funded by the U.S. Office of Economic Opportunity. The Rosebud Sioux Indian Reservation is nearby.

John Barrett, another attorney for Legal Services, said that of the 93 Indian families shown by the 1970 census to live in Winner, 79 lived in Indian Town. He said the rest were scattered around the city and that some indigent white families also lived in Indian Town.

"This doesn't weaken our case at all," Barrett said. "Discrimination on an economic basis is just as reprehensible as discrimination on a racial or ethnic basis."

Mayor Blomstrom, who runs a grocery store two blocks from Indian Town, said in an interview that charges of discrimination were ridiculous.

"EVERY CITY in the United States has one area or another that needs certain improvements," Blomstrom said.

"There is work to be done in many areas of Winner, and our plans for the future certainly include some developments in Indian Town."

Blomstrom said the city had carried out several drainage projects in the area in the last 10 years and planned more.

"We keep talking about Indians," he said. "Other people besides Indians live in that district, even if they do call it Indian Town. It's simply a low-income district. Every town has them. That's not to say either that Indians don't live in other parts of town. They do. Some of them have good jobs, work hard and live just like anyone else."

The mayor said steps were being taken to create a city planning commission and a housing authority to study some of Winner's problems.

"THESE CHARGES of discrimination are ridiculous. There are some areas of town that need improved services. But we haven't ignored this district because Indians live there. That just isn't true," he said.

Fire's lawyers have told him not to discuss the case while it's pending but John King, a neighbor and a Sioux, said the suit is not backed by all Indians in the area.

"People in this town are unhappy with John Fire," said King, who is a community organizer for the Office of Economic Opportunity.

"He is even having difficulty with other Indians. Their attitude is that John Fire is causing trouble. Many of them are afraid they'll lose their jobs with the city or that the city will cut their lights off if they're two days late with their bill."

April 27, 1971—P.M. Lincoln Evening Journal & Nebraska State Journal

Snake: Indians Need Power Play To Gain Control Over Destiny

In a freewheeling, rambling address, Ruben Snake, a Winnebago Indian who serves as education director of the Nebraska Intertribal Development Corp., told a University of Nebraska audience of the problems facing Nebraska's Indians.

According to Snake, who spoke Monday afternoon to lead off NU Indian Culture Week, "Indians need to preciptiate various power plays in order to gain control over their own destiny." He said Indians need to control their own educational system, health facilities and job markets.

But Snake acknowledged the problem of Indian unity, especially as it breaks down according to age.

"There are a lot of apples on the reservation," Snake said, "who are red on the outside but white on the inside."

Snake, who said he "played the white man's game for the first 28 years of my life," explained he had become involved in Indian affairs six years ago, and subsequently moved from Omaha back to the reservation.

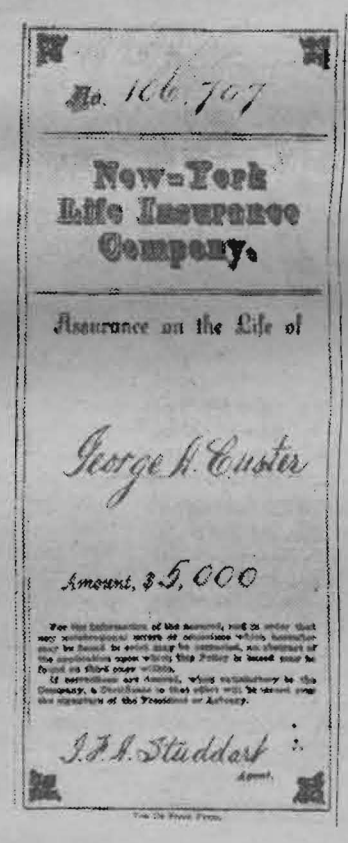
Snake credited the black man with beginning the revolution for America's minorities. "Ethnic minorities owe a great debt to our black brothers," Snake said, "because they made people aware. The black man started the revolution."

In discussing Indian education, Snake said that NU is "another example of failure of the educational system," and he argued that no attempts have been made at NU to "understand Indian people."

Snake also said "It's time to quit shipping Indians off the reservations to find jobs. Bring the jobs to the reservations."

It is possible the Intertribal Development Council, made of three major tribes, can do just that through an industrial park on the reservation, he said.

Ruben Snake . . . "Bring jobs to reservations."



Have a happy Custer Day June 26th!

Redeye

THE MINNEAPOLIS TRIBUNE
March 7, 1971

100 Attend Grand Opening of Indian Club

About 100 members of a newly formed Indian Neighborhood Club on Alcohol and Drugs and their families celebrated the grand opening of their clubhouse, 1401 E. 24th St., Saturday night.

The clubhouse, donated by the All Saints Episcopal Church, is a drop-in center for Indians with alcoholic and drug problems.

"It's just a place to come to and be an Indian," said Joseph Bedeau, chairman of the all-Indian club. Furniture, cooking utensils — everything — has been donated, he said. Volunteers are at the center daily from 8 a.m. to midnight.

In describing the functions of the independent club, Bedeau said, "We're Indians trying to help other Indians.

"Our greatest concern is to be able to help our fellow Indian fight the problems of drinking or his drug problem, to maintain sobriety and to assist him regain his self-respect and self-confidence."

Those non-Indian Indians

A struggle for recognition and aid confronts American Indians on East Coast

By Janet Riddell, Globe Staff

Wayne Newell is a member of the Passamaquoddy tribe — a sub-division of the Algonquian Nation.

He was born in Maine near Passamaquoddy Bay at Pleasant Point — a state Indian reservation known in the language of the tribe as "Sibyik" ("by the edge of the water").

He has more than one-half Indian blood and speaks the language of his people.

But according to the definition followed by the Bureau of Indian Affairs in funding programs — Wayne Newell is not an "American Indian."

Al Oakley is a Pequot Indian, born on a state reservation at Stonington Town, Conn. His wife is a MicMac Indian, born a reservation in Canada.

Today they live in Boston — having joined thousands of rural North Americans in a migration to the big city.

But according to the BIA funding definition, the Oakleys and more than 2700 other urban Indians in the Greater Boston area are not "American Indians."

Because they do not live on Federal reservations, more than 120,000 Indians living on state reservations and in urban centers and scattered communities along the Eastern Seaboard do not fit the BIA funding definition of an "Indian."

As a result, they are not eligible for more than $300 million in Federal funds for Indians distributed annually by the BIA; they are not eligible for another $100 million annually in Federal funds for health clinic, doctors, and nurses on Indian reservations.

NOT RECOGNIZED

And they frequently lose out on some of the $200 million in Federal funds annually earmarked for Indians and distributed by other Federal agencies for community action, education, economic development, and various other programs.

"As far as the Federal government is concerned, it's just as if Eastern Seaboard Indians don't exist," says Newell.

Newell, now taking graduate courses

Cape Cod and Martha's Vineyard, the Narragansetts in Rhode Island, and the Lumbees in North Carolina — live in scattered communities and are not officially entitled to any state or Federal support whatsoever. Many are living below the poverty level.

Services from the BIA and the Indian Health Service are restricted by Congress to "members of tribes with Federal Trust land (reservations) who have one-quarter or more Indian blood, and who live on or near their Federal reservations." There are no Federal reservations in New England and fewer than a halfdozen on the East Coast.

DISCRIMINATION

Other funds earmarked for Indians are theoretically available to any Indian group that applies. In some cases non-federal Indians have not applied, or have not been notified of available programs. In other cases, officials acknowledge that non-federal Indians have been excluded for seemingly arbitrary reasons.

In trying to locate funds for the Passamaquoddies, for example, Newell discovered that even though Eastern Seaboard Indians make up about one-fifth of the national Indian population, 99 percent of the war on Poverty money earmarked for Indians was going to Federal reservations. He says he found the same thing happening to Indian funds in a number of other Federal agencies.

After meeting in Boston to discuss their problems in getting program funds, Newell and representatives from 10 East Coast tribal groups recently issued a statement charging the Federal government with "outright discrimination against approximately 200,000 native Americans living on the Eastern Seaboard."

"There is some accuracy in their charges," says Jim Wilson, a Federal Indian who directs the Indian Division of the Office of Economic Opportunity.

"Generally, agencies do follow the BIA definition in giving funds, even though they may not be legally required to," Wilson says. "They tend to look to one another for precedents—which sets up a vicious circle."

He acknowledges that almost all of the $17.7 million in Federal funds earmarked for the OEO Indian division has gone to community action agencies on more than 160 Federal reservations. Only one state-supervised reservation on the Eastern Seaboard — the Seneca reservation in New York — has received a grant through the division.

"Non-federal Indians are eligible for funding through the OEO Regional offices — as communities — not as reservations," says Wilson. "They don't get any special treatment as Indians."

Oakley points out that many Indians come to the big cities to escape welfare — only to end up on the public dole in a strange place instead of at home. Large numbers of MicMacs have been migrating to Boston from the economically depressed Maritime Provinces.

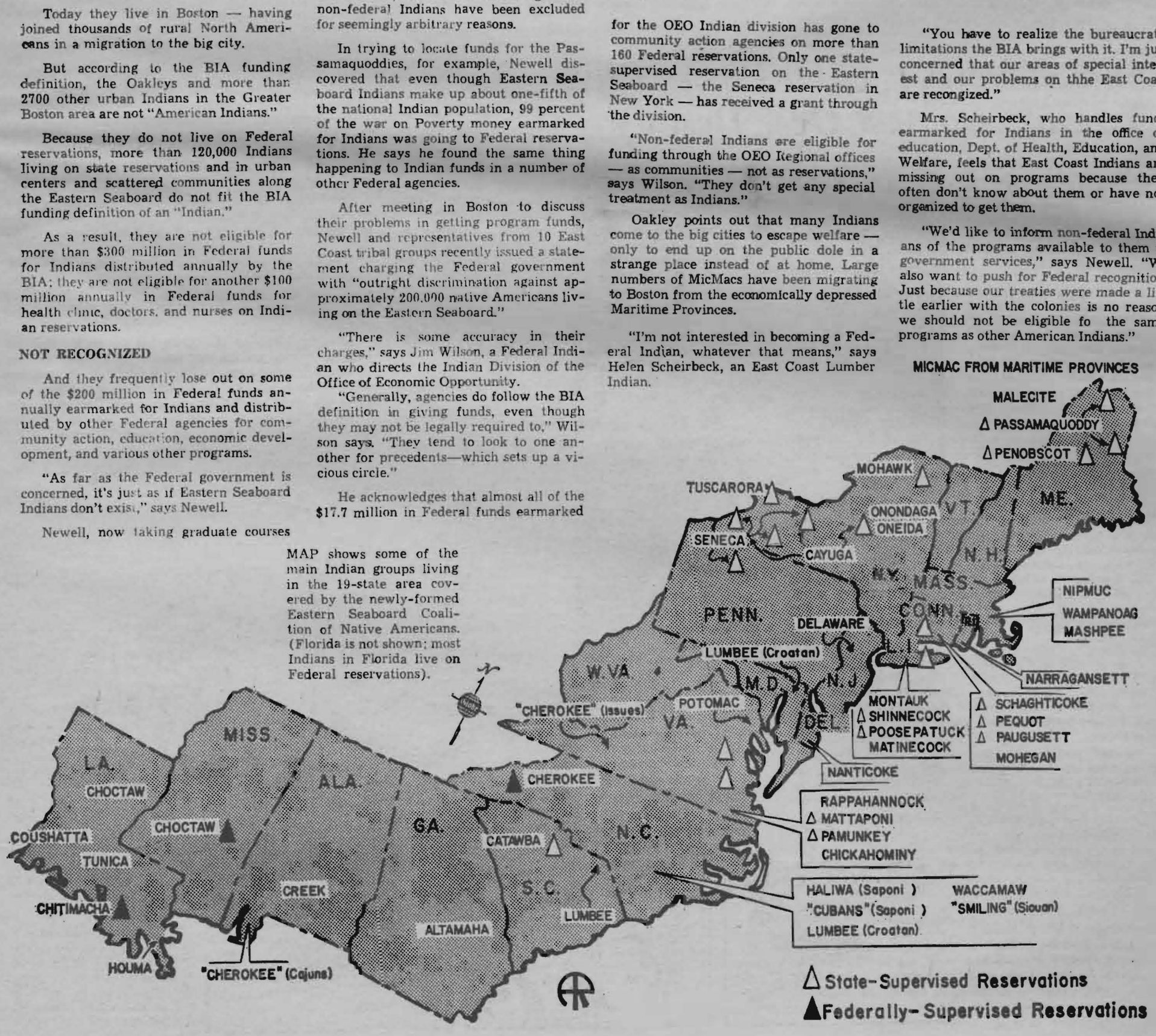
"I'm not interested in becoming a Federal Indian, whatever that means," says Helen Scheirbeck, an East Coast Lumber Indian.

"You have to realize the bureaucratic limitations the BIA brings with it. I'm just concerned that our areas of special interest and our problems on thhe East Coast are recongized."

Mrs. Scheirbeck, who handles funds earmarked for Indians in the office of education, Dept. of Health, Education, and Welfare, feels that East Coast Indians are missing out on programs because they often don't know about them or have not organized to get them.

"We'd like to inform non-federal Indians of the programs available to them in government services," says Newell. "We also want to push for Federal recognition. Just because our treaties were made a little earlier with the colonies is no reason we should not be eligible fo the same programs as other American Indians."

Wayne Newell



MAP shows some of the main Indian groups living in the 19-state area covered by the newly-formed Eastern Seaboard Coalition of Native Americans. (Florida is not shown; most Indians in Florida live on Federal reservations).

The American Indian Is Fighting Himself

Most American Indians agree that the Nixon administration is really trying to conquer tokenism and come across with some long-overdue reforms. But lately this assessment seems about the only thing America's more than 500,000 Indians can agree on. Vicious infighting seems to have divided Indians into two camps, and that division could spell trouble for the Indian power movement.

By Jerry Cohen
Los Angeles Times Correspondent

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"Unity" and "self-determination" are the current catchwords among American Indians, described by the Nixon administration as "the nation's most neglected minority." But the two words don't tell it like it really is.

"Acrimony" and "distrust" more authentically apply to the present fractured, fragmented state of Indian affairs. What was a widening rift early this year over leadership of the big reservations and that of the ever-increasing urban Indian population now is an open rupture. The division among their leaders does not benefit America's individual Indians, many of whom scarcely manage to subsist.

Some Indian leaders recognize this and are seeking accommodations. They recognize that the historic exploitation of the Indian by the white man, through the device of pitting tribe against tribe, has virtually disappeared. But it has been replaced by a modern political reality which divides the Indian nations into colliding forces—each directed by fierce self-interest.

Such fragmentation couldn't come at a worse time for all of America's more than 500,000 Indians. For, ironically, that segment of white America that can do most for them—the federal government—seems honestly conditioned today to rise above tokenism and act on Indians' long-standing grievances. Indians seem to sense this. In recent months, almost all have united in a belief that the government in Washington has broken with past policy and is making a meaningful effort to push through Congress reforms the Indians long have sought.

That makes the irony all the more unfortunate, because, unhappily, unity of belief has not extended into unity of action and trust among Indian leaders. Rather, the reverse has developed, with urban Indians and big reservation Indians jostling each other, each attempting to claim the bulk of the benefits anticipated from Washington.

Louis R. Bruce, Commissioner of the Bureau of Indian Affairs, took note of this during a late April meeting of tribal chairmen in Pierre, S.D., when he said: "My major responsibility is to work with the reservation Indians. However, if the American Indians are to accomplish anything, the reservation Indians and the urban Indians cannot be divided. They must unite."

The Big Reservation Indians

Representatives of about 40 of America's most powerful tribes—all chieftains or their lieutenants—recently gathered in Pierre, S.D., to form an organization of their own. The new National Tribal Chairmen's Assn., however, excluded not only urban Indians but those of smaller reservations and landless tribes. Even those suspicious of the new Association's motives see it as a milestone in modern Indian history, rivaling the formation a quarter of a century ago of the National Congress of American Indians itself—an amalgam of large and small tribes which the new organization may well destroy.

Since its creation in 1944, the National Congress (NCAI), largest and oldest all-Indian organization, has been the principal voice of unity among Indians. Now it appears that the meeting and formation of the Tribal Chairmen's Association in the South Dakota capital will doom the NCAI—although its organizers deny that is their intent.

But others mourn what they see as the sure demise of the NCAI, saying it will leave voiceless hundreds of thousands of Indians not living on major reservations. No one, not the Association's founder William Youpee, an Assiniboine Sioux, disputes this central fact: That a principal spur to formation of the new Association is the threat to reservation Indians' traditional prerogatives from the increasingly vocal, increasingly activist urban Indian.

Youpee spoke candidly recently when he said: "From now on the government will be listening to us, the elected Indian leaders. We have no quarrel with urban Indians. They've got a tough row to hoe. But we don't want funds earmarked for reservation Indians to go elsewhere."

In short, old-line leaders fear that young urban Indian activists, who have taken an increasingly militant stance and urge a return to "the old Indian ways," will drain off funds committed to the reservations.

The New Urban Indians

To the activist urban Indian like intense, darkly handsome Russell Means, who wears his hair in braids, the Pierre organizational meeting represented "an out-and-out power move by chairmen of the big reservations against the smaller reservations as well as urban Indians. It is a scheme between them and Bureau of Indian Affairs field people—the entrenched superintendents and area directors—to preserve their own kingdoms," Means added. "The new group will just represent tribal chairmen, not the people."

Means is Cleveland's executive director of the American Indian Movement (AIM), an activist group which claims 44 chapters and 35,000 members, principally in towns and cities, although it says it is making sharp inroads among the young on reservations. Means and other AIM leaders deny they want "a piece of the reservation pie," although the Bureau of Indian affairs already has diverted some funds to help dispossessed reservation Indians who have moved into urban settings.

Means has characterized the rural tribal leaders as "apples—red on the outside, white on the inside," and he charged: "They come here and act like small-time politicians, hanging on with fingertips to little vestiges of power. We (AIM) care about people, not power."

Means, and other AIM leaders, scoff at the suggestion that they are militants. "That is a term," said Means, "that tribal leaders and the white man have given us. I've never seen a militant Indian yet. If I was a militant, I'd be out shooting white men."

The Inevitable Showdown?

Before World War II, today's great Indian schism would have been unthinkable, simply because the vast majority lived on reservations; the city Indian, even the village one, was a curiosity. But with the war began the drift of the reservation Indian to urban centers, both large and small. Since then the pace has accelerated, partly because of loss of reservation lands (a phase of "termination"—the dirtiest word today to an Indian and a term that encompasses a variety of retreats by the government from its trust pacts with Indians).

But primarily Indians left for cities, towns, even villages ("off-reservation Indian" probably is a better term than the commonly used "urban Indian") because they could not make a living on reservations. Most acceptable estimates today, although up-to-date census figures still are forthcoming, indicate that half of the nation's Indians live in urban settings, half on reservations.

The greatest concentration of Indians is in California. According to calculations of Joseph Vasquez, president of the Los Angeles Indian Center, 60,000 live in the Los Angeles metropolitan area, 40,000 in the San Francisco Bay area.

Intently watching the jockeying by urban and big tribe strategists are the vast number of Indians residing on small reservations and "rancherias." California has most of these, too—78. Some of their lands occupy only 20 to 30 acres—and their counterparts throughout the nation are looking westward for leadership. If they feel voiceless and believe big tribe strategy has doomed the NCAI, said Forest, "then we would want to form an organization of our own."

"I have a fear of vanishing."

'Termination'--Liquidation of Rights "

BY HILDA BRYANT

"We have always considered termination a dirty word," the Executive Secretary of the Spokane Tribe explained.

But Glenn Galbreath's sentiment provides a sharp contrast to that of his Colville Indian peers on the adjoining reservation. They have been carrying on a flirtation with the idea of termination since 1956.

"Termination" means cutting off federal supervision and trusteeship of the property of an Indian tribe and over the individual enrolled members of that tribe.

In the Eisenhower administration it was the national Indian policy to work toward "termination." This policy was almost unanimously opposed by Indian tribes and triggered such hostility from them that the policy was completely abandoned by Presidents Kennedy and Johnson.

Now that another Republican administration is in power there is again widespread fear of either overt or de facto termination. President Nixon, Vice President Agnew, Secretary of the Interior Hickel and Indian Commissioner Louis Bruce have each made it a point to assure elected Indian leaders that "this is not a pro-termination Administration."

But in spite of national sentiment opposing tribal terminations, the largest reservation in this state, the

Colville Indians' one million plus acres and 4,600 enrolled members, is actively seeking to extinguish itself.

The United States Senate has three times unanimously passed a termination bill sponsored by Senator Henry Jackson. But three times the House has failed to act on the controversial bill. Currently it is in limbo again waiting for a move by the House.

And while the legislaton is arrested, demagoguery flourishes, misinformation flies and partisans rally forces on either side of the raging debate the bill has spawned. It would be hard to find an Indian in American who isn't familiar with the Colville termination controversy and who isn't willing to pass a personal opinion on the merits and demerits of the case.

The reservation, to such Indians as Chief Alex Sherwood, head of the Spokane Tribe, "is the only thing left for the Indian." The Bureau of Indian Affairs is still needed "to give the Indian help and support."

But to Colville Tribal Business Council Chairman Narcisse Nicholson the reservation is "a system of tribal sovereignty that can only serve as a questionable device for control of the Indian's property for purposes having nothing to do with the needs of most of the membership." He says BIA controls are "oppressive," and deny the Indian the "right to exercise freedom of choice."

The Colville Tribal Business Council, ruling body of the tribe, has withdrawn the tribe from membership in the Northwest Affiliated Tribes, the Western Intertribal Coordinating Council and the National Congress of American Indians because each of those influential bodies passed resolutions condemning Colville termination.

But this action doesn't mean that there is unity within the Colville tribe itself on the issue of termination. The Council is split wide open with a persistent minority membership carrying its cause into the halls of Congress.

The factions on the Council stand at 10 for termination and four against. Of the 10 members who favor termination, four of them are only one-eighth Indian. Since 1937 the blood quantum requirement for enrollment in the Colville tribe has been one-quarter degree.

Because the children of these "breeds," as the full-bloods refer to them, will not qualify for any inheritance from the tribal assets, these "white-Indians" are considered to have a vested interest in termination that is essentially selfish.

On the other hand, the "white-Indians" or "breeds," criticize their less assimilated brothers and sisters for "racism" and a clannishness that has retarded progress.

And beyond the membership of the Tribal Council the quarrel over the question, "When is an Indian an Indian?" extends to the voting privileges of all enrolled members.

Indians with only one-eighth degree Colville blood have one vote each. Full-blooded Colville Indians have one vote each. Enrolled members of any blood degree living off the reservation may vote by absentee ballot. but enrolled members on the reservation are expected to go to official polling places to vote.

Children under 21, even though they may be full-blood Colville enrolled members of the tribe, may not vote and their parents may not vote for them. These tribal constitutional quirks are viewed with passionately differing interpretations by the two camps.

Nicholson, head of the pro-termination forces on the Tribal Council, charges that measuring tribal rights by blood degree is a "direct attack on the enrolled member's prior rights of inheritance and is suggestive of penalizing him for the natural integration that has taken place."

He does not answer the question which is the ultimate extension of that logic: "Why is an Indian no longer an Indian if he has but one-sixteenth degree of Indian blood, also the natural result of integration."

Seventy-five per cent of the enrolled adults of the Colville Tribe do not live on

the reservation and are predominantly mixed-blood. The reservation Indians feel that their lifestyle and the future security of their children is being decided by outsiders who are barely Indian andhave no stake in the future of the Colville Tribe.

To look at the controversy with perspective, one must look first at the history of the Colville reservation. It is not a treaty reservation but was created in 1872 by executive order. It was more or less a prisoner of war camp for Nez Perce

combined with a corral tor an assortment of different Indian tribes. Eleven separate Indian bands were forced together, each of which had owned and occupied separate sections of the Northwest.

Strife followed this forced concentration of Colville with Spokane, Kalispel with Couer d'Alene, Flathead with Nex Perce. And since the Nez Perce had been at war with the U.S. Army over broken treaties pacification of the Colville Reservation was the first order of business for the BIA.

Each band tended to segregate itself by area within the reservation. The displaced bands did not mingle freely with the local white among the Nez Perce and Flatheads with Washington's white citizens was rare.

And so the resolution of the Tribal Council calling for a termination bill explained the problem in these terms:

"We cannot pretend that true tribalism exists on the Colville Reservation. Knowing the lack of it we cannot, in the name of a collective tribal society, permit misuse of authority to further worsen a situation of inequity. The tribal membership has little reason to plan for a common destiny."

Historically this contention may be documented by the fact that, except for day to day business, the members who make up the Confederated Tribes of Colville Indians have not tolerated any thought of long range plans requiring a unity of purpose. Several proposals that would have established tribal enterprises to exploit the tribe's considerable assets have been soundly rejected by tribal referendum.

An effort by Indian Commissioner Philleo Nash to get the tribe to accept a BIA loan to build a tribal saw mill in order to reap the fullest benefit of its extensive forests of Ponderosa Pine and fir was spurned because the investment would take a bite out of the per capita payments individual members receive from land leases and sale of timber.

The Colville Tribal Chairman said that even Poverty War programs which have boosted the economy on at least 200 reservations across the nation were not invited by the Colville Tribe because most of them would require 10 to 20 per cent matching funds.

Although the Colvilles are considered an affluent tribe, its members believe their assets should be converted to cash and divided among individual members.

Only education scholarships, a youth camp, insignificant acquisitions of land parcels and a burial fund have claimed a share of the tribal income. And those per capita payments will even be immune from the cost of carrying out termination.

The case for Colville termination is based on the demonstrable fact that the assorted Indian band of the confederation have never become a homogenous group. Most of the Colville Indians integrated with the surrounding white society and have to a great extent competed successfully.

A few did not mix or intermarry and continued to live on the reservation and remained dependent upon the services and support of the BIA. The reservation exists primarily for their benefit. "The many tribal members continue to subsidize and support the few in the name of a non-existent collective tribal society,"

the Tribal Business Council told Congress.

The argument includes the contention that repeatedly the majority of adult enrolled tribal members have voted for termination. Most of the enrolled members are sophisticated in the ways of the world outside the reservation and are ready for full assimilation in the mainstream of the dominant culture.

CONVERT

By permitting these Indians to convert their reservation assets to cash they will be able to make investments that will earn money on the principal. Tribal ownership of the great Colville forests does not permit that and, according to Tribal Chairman Nicholson, "To keep Indians tied to these forests today is almost like telling them that they have to use the horse and buggy in the jet age."

George Snider, another member of the Colville Business Council, insists:

"The greatest heritage the Indian has is the right to live beside the other citizens of the United States as equals. This they have earned. He will derive a better life for himself and his children. Do not hold this right from him."

Of course the Indian already has the right to live beside other American citizens. All he needs to do is exercise it. At the present time he can own his Indian land allotment on the reservation, share the tribal trust land on the reservation and at the same time live off the reservation and make the same kind of living any white American citizen makes. No one "holds that right from him."

However there is at least one pro-termination family that is urging passage of the Colville bill on the ground of principle. Frank Moore, owner of the reservation Smoke Shack near Nespelem, and his daughter Dawn Leonard, said this:

"The American Indian is the only federally segregated racial minority in the U.S. and it is time it came to an end. We do not believe in the reservation system and we're fighting for a principle."

PRIVILEGES

They maintain that if the Indian were made a full citizen and were given full privileges and full responsibilities he wouldn't have so many problems. As it is there are so many overlapping jurisdictions that it's almost impossible to interpret the law under which an Indian must live.

The Moore family argues that the reservation system discriminates against whites and other non-Indian Americans.

And the pro-termination forces are asking for what they call "self-determination, freedom of choice and freedom from an oppressive burden of responsibility normally borne by the entire citizenry." This reference is to the tribe's responsibility for the extensive forests which furnish the tribe's primary income.

They argue that they should be permitted the right to decide to convert their land, trees, water, mineral and hunting rights into cash if they choose to. The responsibility to future Colville Indian generations is an individual family responsibility, not a tribal one. And that enrolled members, even if they were adopted into the tribe or have only one-eighth degree Colville blood, are constitutionally tribal members with the full privileges that accrue to real Indians.

Their vocal opponents begin building their case by hacking at the basic premise that a majority of the Indians favor termination. They cite as unfair the practice of "mandatory absentee balloting" which makes it easier for an off reservation, educated and sophisticated "white-Indian" to vote and understand what he is voting for than for the reservation Indian, less acculturated who is expected to go to a polling place to exercise his franchise and then may not understand the issues.

LEGITIMATE

They argue that any legitimate trustee arrangement includes a proxy voting system so that theminors who have a legal share in the property can get their will expressed. Parents of enrolled Indians under 21 should vote for their children, they argue.

Harvey Moses, one of the minority members of the Colville Business Council, points out that these enrolled minors total more than half the population of the tribe and have a powerful interest in the issue of termination that requires expression.

Lucy Covington, another Business Council member, feels strongly that tribal assets do not belong alone to the current generation of Colville Indians but that future generations have a right to share in them as well. She added:

"The law allows only a blood relative of a deceased to inherit his private property. The relationship to inheritance here is similar to our tribal property or to the reservation."

Mrs. Covington is a direct descendant of the Colvilles' famous Chief Moses and the Entiet Chief Reaching for the Sky, both treaty signers for the Yakima Confederation. She ranches on the reservation and lives in Chief Moses' homestead. She has been an articulate foe of termination foor 15 years, making many trips to Washington at her own expense to lobby for the continued existence of her tribe.

And other Washington tribes have a vested interest in the fate of the Colville tribe. Intermarriage between enrolled members of the Colville tribe with the Yakimas, Spokanes, Quinaults and Couer d'Alenes complicates the inheritance picture.

INTEREST

Any interest a Colville has in a piece of Indian land on another reservation will suddenly become non-trust and subject to sale, taxes and alienation as soon as the Colville Tribe is terminated.

Couer d'Alene Tribe, close neighbor of the Colvilles, considers the Colville termination bill "a repudiation by the federal government of its historic responsibilitites to Indians." They reject the principle of permitting a simple majority of the voting adults of a tribe to wipe out an entire tribe along with its reservation.

Oswald George, Couer d'Alene Tribal Chairman, charged:

"This principle conceals a basic deceit behind a facade of plausibility and pious platitudes. The question to be asked is not what do a majority of the tribal members want to do but has the federal government actually fulfilled its historic trust responsibility to the Indian people.

"That there are many Indians ready for termination is obvious. That there are many members who are nowhere near ready for termination is equally obvious. That is not a decision to be left to the caprice of either competent or incompetent Indians. Fully assimilated and economically and socially emancipated Indians who have moved into the mainstream should not be able to vote out of existence the Indian status of their less fortunate brothers."

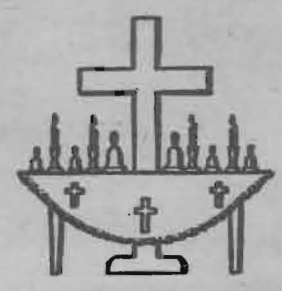
George added:

"If there must be termination, let there be termination of all the non-Indians who contaminate the tribal rolls and perhaps of those fortunate few who have been actually able to walk

from the teepee to a status of economic, social and cultural equality."

The present stalemate has reduced a potentially rich and beautiful tribal community to a static, undeveloped rural tract which offers nothing to inspire the youth who grow up on its mountains to stay on it or return to it.

Birth of the INDIAN SHAKER CHURCH



John Slocum

'My breath was out and I died. I went up and I see a shining light, very bright. Some Indians there said, 'You have come too soon; you must go back.' They say, 'Look down.' I look down and I see my body there, lying dead. They told me, 'Go back now and help other Indians to become Christians. In a few years you can come back again. We will tell you when.' Oh! my people, there is a God. He is up there. You must be good Indians: Christian people."

(Quoted from a sermon by John Slocum.)

JOHN SLOCUM was a very kind man who made his living by logging; willing to help the poor, used no angry words, loved all alike, was very fond of children. He did some racing and gambling.

He took sick and they took him to an Indian doctor, and they were still doctoring him when he died. He died during the night with a broken neck from the power and poison used by the Indian doctor.

They had laid him on the floor in the house where they were living, and covered him with a sheet.

Next morning they went on a canoe to Olympia after the casket.

Mrs. James was a little girl then and was watching the body all the time. She says to her mother, "Mama, the body is amoving."

The mother said, "Don't look at him. Keep your face away. Don't watch him."

In moving his body he pushed the sheet from his face. He put his hands on his neck where the bone was broken.

The second time when he put his hands back on his neck where it was broken, he moved it around. The third time he held his head right up, then got up.

His eyes were all white like when dead. He wiped his eyes three times with his fingers, and on the third time he saw as good as ever.

He asked for clothes to put on. The people were too slow to get his clothes so he jumped and got a good blanket and wrapped himself in it. Then he ordered some water to bathe with. The people were too slow getting the water. It was too far to the creek so he went himself in his blanket, and jumped into a tub of water and washed himself in it. He came in and changed his clothes.

THEN HE invited all the people around there to come to his place. He ordered his wife to get blankets and mattresses and put them around on the dirt floor so the Indians all could sit down.

When they all had come in, he ordered them all to kneel and pray. When they were through praying, he told the people to cross themselves. In those days none of the people knew how to cross themselves. They made it many ways.

Then he began to pray again, and to explain all things that he had seen and to tell them all the things that were forbidden them.

When he died he went direct to heaven and the gateman told him he wasn't good enough to come in; to go back and explain all these things to the Indians. He told them they were not to go gambling; horse racing; drinking; lying; stealing; or any of those bad things. He was given ten days, meaning ten years, to not do any of these things to get ready for heaven.

He built a church after he got well. He was sent back from Jesus to build a church. There was no name on the church. He preached there, and prayed for the sick. He put one hand on the place where they were sick and held the other hand up, and that is the way they were cured.

("A Record of the Early Indian Shaker Faith and Work," as told by Mr. and Mrs. Anthony James of the Skokomish Indian Reservation, near Shelton. Mrs. James was a sister of Mary Slocum, John Slocum's wife.)

Text by Archie Satterfield

THROUGH the years the church has been called the Tchaddaub, the Schaddow, and, more simply, the Shaker Church, the name that prevailed. The term comes from the healing ritual described in the church's by-laws:

"The healing power was foretold by our brother John Slocum. It has been shown the fingers tremble and the body quivers at times, followed by dancing and singing with ringing of the bells. The healing power comes through our Savior and true faith; the bells empower the members in the healing power. Prayer before service, or the use of healing power. The healing power comes through true faith, which empowers the user to help the sick. Those with unclean thoughts will lack power."

The church was organized June 7, 1892. Its by-laws and articles of incorporation were filed June 20, 1910, at Olympia. Sometime between those two dates, John Slocum died for the second time, according to the church's teaching.

THE RULES of the church indicate to a great extent the method of worship. Some rules are as follows:

"As you enter the church for service or work, through the healing power, you must follow your right, and shake hands to all members, all around the room or church, and that done, then take your seat until service or healing power is used.

"The sign of the cross must be followed.

"All evil spirit and superstition must be done away with, and live a good Christian life.

"And when a man or woman gets the shake or healing power they can then help the sick and give the shake, or healing power through our Lord and Savior, subject to all the rites.

"Bell ringers must be active members of the church. (Bells are the only musical instrument in the church.)

"The candle (is) for purity. It is the holy light. The only lights to be used by the Indian Shaker Church.

"The garment is holy raiment, to be worn only on Sabbath service. The wearer must keep his or her garment clean. Do not let evil overcome you, the wearer of the garment. It is held as sacred."

Interestingly, from the beginning, the church has insisted on the "elevation of the female Indian to the standards of the male" and made them equal in the governing of the church.

The exact membership of the church is difficult to estimate, in part because many Indians do not like being involved in census taking. However, there are numerous churches in this state, Oregon, California, Idaho and British Columbia, all originating with John Slocum's vision on that day in the 1880s.

Photo by Dean Palmer

Religious services are ritualistic, involving bell ringing, chants and prayers. Men sit against one wall and women the other, although women have equal rights in the church.
The bells, candles and the cross are of equal importance. The candles overhead are placed on a cross-shaped structure, but the structure itself is not required by church law.

Patterned After Russia: 19

U. S. 'SOVIETIZES' INDIANS, CHARGE

Cherokee Leaders Resent Communistic Tactics

Educated leaders of the Cherokee Indians of North Carolina accuse the Roosevelt Administration of seeking to "sovietize" their community life through a "collectivist" program organized by the Indian bureau of the Department of Interior, encouraged by the Communist-inclined Civil Liberties Union. Following is an article on the situation by Frank C. Waldrop, Washington newspaper man, who made a first-hand study of the Indian community at Cherokee, North Carolina.

By FRANK C. WALDROP
Universal Service Special Correspondent.

CHEROKEE, N. C., April 10.—Charges that the Indian Bureau of the Department of the Interior is taking steps to organize the Cherokee Indian colony here on a Communistic basis are being leveled at the Roosevelt Administration with increasing demands for a Congressional investigation.

Intelligent, educated leaders of the Cherokees are expressing open resentment at what they term the "Communistic tactics" of the Indian Bureau which they accuse of endeavoring to force the Indians into the "straight-jacket" of a collectivist organization patterned after Soviet Russia.

The Indians are being compelled to pool their money and property rights and to agree to forced labor, according to the charges.

Among those fighting the alleged Communistic program most vigorously are Fred Bauer, deputy chief of the Cherokees, and his white wife, Catherine Bauer, who is a Cornell University graduate and has served with her husband as a school teacher among the Indians.

Mrs. Bauer told this correspondent:

"Instead of peace, there is bitter warfare among the Cherokees as a result of refusals to submit to the Indian Bureau's efforts to drive them to Sovietism.

"The Indian Bureau at Washington is seeking to take way from every Indian the right to bequeath property or inherit it except as approved by the Indian Bureau.

"Communistic doctrines are even being featured in the school system here. Private enterprise and independence is being stifled in favor of system of forced public labor.

'Un-American'

Deputy Chief Bauer declared:

"As an American and a World War veteran, I consider the program of the Indian Bureau un-Christian and un-American. It is an attempt to try out a Communist experiment with the Indians."

W. F. Sinclair, a Baptist minister, who has spent two years here, has written Representative Weaver of North Carolina a letter in which he declares:

"I want to say frankly to you that unless something is done and done quickly the Communists will have gotten so completely in control of the Indian Bureau that it may take generations to undo their mischief.

Mrs. Heinigke, however, asserted that if the present policies are continued the country "might go back to those terrible Indian wars of the past." Mrs. Roosevelt's resignation, she added, seemed to be an indication of the Administration's intention to permit the Indians to "indulge in their old ways."

The association's president was quoted as saying, furthermore:

"The Government apparently thinks it is a shame to destroy the old life of the Indians and wants them to go back to their old religions and customs. Why, they have perfectly terrible customs, perfectly terrible.

"Terrible War Dances"

"They have those terrible war dances and tribal dances which are immoral, and other things. If this sort of thing keeps up the old war spirit may be revived and we may go back to those terrible Indian wars of the past."

Regarding criticisms of the Indians' "old religions," Mr. Collier pointed out that virtually all that is being said about the Indian religions once was said of Christianity

Guided By Collier

John Collier, Commissioner of Indian Affairs at Washington under the New Deal and an admitted contributor to the Civil Liberties Union, Communist-inclined organization, has been the guiding spirit of the "collectivist" plan which the Indians are combating.

As a result they have blocked efforts to establish a new charter under the Wheeler-Howard act, which the Indians assert is being used as a "blind" for the Communistic program.

The American Indian Federation, a non-partisan Indian organization, has demanded a Congressional inquiry into the situation here, charging that a "reign of terror" exists along similar lines among Indians all over the country.

When Collier visited the Reservation here some time ago he told the Indians the new plan would assure them "new freedom" and an "abundant life."

LAWRENCE, KAN.—Luella Grounds, a Euchee-Seminole from Sapulpa, Okla., and Grady Roberts, a Chocktaw, from Bennington, Okla., elected Squaw and Brave at Haskell Institute. are shown with school superintendent.

Back-To-Land Idea Applied To Indians

Dania, Fla., Feb. 3 (AP)—Uncle Sam is making good progress teaching the Seminole Indians to clear and cultivate land, build fences, plant trees, drill wells, build roads and make a living from the soil.

Superintendent F. J. Scott announced 158,000 acres of land in four Florida counties is now in use in a Seminole rehabilitation and development program.

The result of the program, he said, is that the Indians are "clothed better, nourished better and have better prospects for a happy and prosperous future than have any similar group of Florida Seminoles during the last century."

Scott added that the Indians have shown unusual industry and many of them have more than average mechanical ability

Preparing Redmen for Useful Activity

TRIBE TRAINED BY SYMPATHETIC PLAN

PSYCHOLOGY is now being applied to the problem of the American Indian. Under the direction of Bishop Thomas of Wyoming, an effort is being made to create among the Arapahoes on the Wind River Reservation an Indian environment in which the red man may adapt himself to the standards of civilization, putting to practical use the training he has always received at Government schools, but has usually discarded after returning to his own home.

The work is carried on under the auspices of the Protestant Episcopal Church. Profiting by failures of the past, the directors of the school have gone back to fundamentals in dealing with the Indian. In the first place, the Government has decided that they must live on reservations. There the Indian must follow the ways of industry and peace, and neither of these has yet been made particularly appealing. Since the Government must support him, the Indian has found that it is quite possible to live in a state of comparative idleness, and this has led to certain vices.

Ever since Grant was President the Episcopal Church has had spiritual charge of the Arapahoes. For more than thirty years the usual evangelical missionary work was conducted—with good results only so long as the Indians were away from home. Upon returning they reverted to type.

The mission's first concern is to make good Arapahoes of the Indians. With this end in view native methods and beliefs are incorporated in the plan. Racial tendencies are taken into consideration. All the mission buildings are laid out in a circle, after the manner of an Indian encampment. For the girls, the unit system is adopted, with small houses similar to those in which they will afterward live, in place of large institutional buildings. For the boys, dormitories are provided, and their training is on the farm and in the workshops. They have been taught the refinements of stock raising and farming under practical teachers, who have drawn their inspiration from the Agricultural School of the University of Wyoming.

100 Indians Hold U. S. Posts Serving Their Own People

More than 100 educated Indians holding Government jobs in Washington discount the old idea that American aborigine hangs his college diploma on a totem pole.

In 1933 only 11 Indians worked in the Washington office of the Indian Service. Now they hold more than one-third of the 300 jobs.

Most of the Indians have minor posts now, although nine have reached the important executive position of reservation superintendent and 14 others are "second in command" as chief clerks.

NEW YORK TIMES, SEPTEMBER 15, 1929

MOJAVE CHIEFTAIN CREMATED IN THE ANCIENT TRIBAL WAYS

Achachavara, Known to Whites as Sherman Ross, Goes to Happy Hunting Ground in State

ACHACHAVARA, widely known among the whites as Chief Sherman Ross, hereditary chief of the desert tribes of Mojave, Chemehuevi and Walapai and connected with some fifty-two other California clans, was cremated recently on the outskirts of Needles, Ariz., according to the ancient and time-honored death ritual of the Mojave Indians. The body was laid face downward on a pile of dry cottonwood logs over a pit filled with greasewood and pine needles. Other logs were piled crosswise above him in the shape of a pyramid. Then fire was applied, while the women beat their breasts and joined in the primitive dance of death.

Chief Achachavara was the son of Ocha, a warrior who served under the old Indian fighter, General Crook, as a scout. At Ocha's death, Achachavara, then 29, was chosen to inherit his father's title.

Achachavara died suddenly at a time when he was busy defending the Indian riparian rights on the Colorado River. He reigned as nominal leader of the tribes for a period of a quarter of a century. At his funeral Indians came from far and wide to attend, despite the intense Summer heat of the Southern Arizona wastelands.

The picturesque funeral was one of the extremely rare instances in which an outsider has been permitted to view the ceremonies. Lying on a crude cot, with his father's two ancient muskets at his side and with his bow and arrows, feathered lance and war-bonnet, and modern briefcase all hanging together over his head from the ceiling, the chief lay at the foot of North K Street in the outdoor council chamber of the Mojaves.

The mourners, mainly composed of young men and women, for the older members of the tribes are rapidly dying off, grouped about the body. Handkerchiefs of brilliant colors, saved especially for such occasions, were worn cape-fashion about the shoulders, while the women cut their hair short in token of their grief. For hours they stood motionless over the dead. Then the long rows of men and women began to shake gourds filled with pebbles and almost unconsciously drifted into the swaying death-dance. They danced and chanted all that day until they were completely exhausted, but when tired dancers dropped out they were replaced by fresh ones

Although the cremation was not to begin until 5 P. M., a hole two feet square by about three feet deep had been excavated long before dawn to furnish the draft for the funeral pyre and to catch the ashes, which subsequently were interred in the customary fashion in a pottery urn. After the body was placed in a recumbent position on the bier, face down, the other wood was piled pyramidally on top, and the topmost of all were Achachavara's earthly possessions.

These clippings are from the scrapbooks of William Holtz of Baltimore and Jack Holt, Seneca. Other readers with old clippings and photos are invited to loan them to Akwesasne Notes -- they will be returned.

AMERICAN INDIAN CULTURE CENTER
NEWS LETTER, 405 HILGARD AVE
3221 CAMPBELL HALL, LOS ANGELES
CALIFORNIA 90024

Hey again Guy!

Say nephew there is this white guy. his name is Grant — he ass for you. He say to think of the future. I tell him why. He tole it was for my posterity. Gollee, I didn't know I had posterity. You got one? He say to write to Ommission of Indian Unfairs about my troubles...

He say constipation of the Knotted stakes gimmee some rights too. He ass me if we were Damn crats or rup ublicats. I tole him "no juss Indians." He say act today for tomorrow. These white guys shore funny ones, they make a borrow from the sunrise that not come yet. dont use the sun now, then losted it to yestahday.

Well. I shore gonna write it letter to the Indian serve-us about my sheep land. I remember once time when Mr. Rose-felt made the Suckertary of the Inferior help us with graze land...

O yeah Joe's ex-gir fren is not maculat condition no more.

Thats all the news for this time. Hang it up in there, OK!?

Your uncle Goyeh

THE BLUE CLOUD QUARTERLY

a publication of the Benedictine Missionaries
Blue Cloud Abbey, Marvin, South Dakota

Published four times a year. Subscription $1.00

Prayer to the Great Mystery

Great Mystery, you existed from the first,
The sky, this earth you created;
Great Mystery–look upon me,
that the Nation may live.
Earth, Father of all, I make this offering;
pity me. Chief of all, I make this offering;
pity me. Spirit Creatures of the four winds–
to you I offer this pipe that the Nation may live.
North–this day no other creature may be mentioned;
before the face of the North, let the Nation live.
Sunrise–no other creature may be mentioned.
May there be no adversity that the Nation may live.
West, Nation of Thunders–give me a good day
that the Nation may live.
Great Mystery–you are mighty. Pity me
that the Nation may live;
Great Mystery–help me with an omen,
that the Nation may live.

ZIA PUEBLO TRIBE

COCHITI PUEBLO TRIBE

SANTA CLARA TRIBE

LA RAZA
P.O. BOX 31004
LOS ANGELES, CAL.

THE DEATH OF A SUN

Cochiti Pueblo is dying. The death cries take on the sound of bulldozers and sales pitches from Great Western Cities. The old people lay in their beds in the morning in their pueblo and hear the final gasps of a dying culture. 15,000 years of history come to an end not in the shouts of battle but in the roar of machines.

A 99 year lease on Indian land. A "Cochiti City" of 50,000 white people. A recreational lake. Water stolen from other tribes. Men in business suits posing with tribal leaders. Old men sitting on their porches dazed. Children playing in the plaza looking confused. One feels like an ancient Mayan astronomer observing the once in an eon event of a sun exploding in the heavens.

The religious leaders of Cochiti have recognized the death of their Pueblo. They have removed all the sacred objects from the kiva and told the tribal council that as far as they are concerned, "Cochiti is dead."

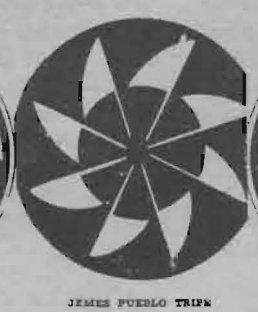
The Cochiti Project goes far beyond Cochiti. In order to provide enough water for the white people's playground, water rights of the surrounding Pueblos will be taken away. Water is the blood of a Pueblo. Pressure for land on the other Pueblos is being exerted. The land is the flesh of a Pueblo. White people with their values and cultural confusion are moving in. Tradition is the soul of a Pueblo. If Cochiti dies, it would not be an isolated event; it would affect the other Pueblos like a death in the family.

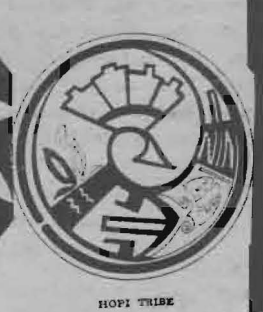
Strangely, Cochiti is dying not because it could not adjust to the 20th Century but because it adjusted to it too well.

The Cochiti Project is a monument to the greed of white people and the weakness of Indian leadership: Though always remember that one night in 1680 the Pueblo people revolted and drove the Spanish out of New Mexico. May those white people who will dwell in Cochiti City dream on that.

NAMBE PUEBLO TRIBE

SAN JUAN PUEBLO TRIBE


JEMES PUEBLO TRIBE


HOPI TRIBE

THE SIOUX NEWS

published weekly by Community Action Program, New Town, North Dakota

EDITORIAL

The road to a better life is blocked off by the division of the tribe. The division was not created by some strange force or a god. The division is man-made.

The people of Fort Berthold are as falling leaves in the Fall. They do not seem to care which way the wind blows them. They do not seem to care where they are going, or where they will land.

The division is becoming greater. The main cause appears to be politics. Ever since elections had been introduced to the Three Affiliated Tribes, the friction came into being and continues to worsen. This has caused a split between friends, and even within a family: brother hating brother, sister not on speaking terms with a sister; breakup between man and wife. What was once mild differences of opinion has now turned into the most violent kind of hatred.

Elections and majority rule are something new to the Indians. Before the introduction of this new system, the Indians tried to reach unanimous agreement on any matter that affected their lives. The tribe took the time to try to settle matters to the satisfaction of everyone. Majority rule is different. Time is of the essence in this method -- the problem is discussed, and then the vote is made. The majority rules, and is presumed to be right. What if the majority is wrong?

The Indian has not mastered this White Man's way of doing things. The White Man will conduct a vigorous campaign, including name-calling, but when an election is over, the populace will come together and return to the business of making a living...we continue to squabble and stay apart.

The division is not brought about only by politices -- it is also caused by religion, economic (rich and poor), age (young and old), tribal (Arickaras, Hidatsa and Mandan), biological (full-bloods and mixed bloods), land-owners and stockmen.

The conflict persists because people are more concerned about the areas of disagreement and personalities involved rather than search for grounds for some agreements. The people are more concerned about <u>who</u> says what than <u>what</u> he says.

There is a need to stop and take a cold, hard look at our plight. As long as we are apart, like the leaf, we will continue to be at the mercy of the winds of change.

Dine Baa-Hani

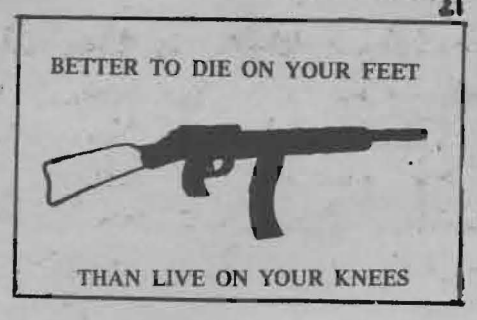
MAY 11, 1971

(translation: News of the Navaho People

Member: Navaho Nation Press Association (NNPA)

Published in Fort Defiance,
Navajo Nation 86504
P.O. Box 527
Phone: 602/729-2403

Dine' Baa-Hani is a bi-weekly publication SERVING THE ENTIRE NAVAHO NATION



STUDENTS SUE TO CLOSE INTERMOUNTAIN SCHOOL

The National Indian Youth Council filed a Lawsuit to close down the Intermountain School in Brigham City, a Navaho school on grounds of violation of the Constitutional rights of its students, and that it contradicts an Indian treaty, and its racially segregated.

The complaint declared, "Said racial seis not the product of an historic defacto housing pattern but was established and maintained by the Federal Government through a deliberate policy of bussing students more than 500 miles from their homes to a government-operated Indian ghetto set in a small white-dominated town in northern Utah.

Plaintiffs are the Navaho students of National Indian Youth Council, Intermountain School Chapter and Teddy Austin, president of NIYC Chapter at Intermountain.

Defendants are Louis Bruce, Commissioner of BIA; James Hawkins, Director of BIA Education; L.W. Capps and FaraLee Spell; Acting Superintendent of Intermountain School; Stanley Speaks, School Guidance Director, Barbara Earl, and Sherman May, girls' and boys' grievance counselors; and Dr. E. A. Leopard; School Medical Doctor.

The class action suit for all students of the school asks for damages of "anamount presently unknown," a permanent injunction to stop alleged violations of constitutional rights and for plaintiffs to "prepare and implement a feasible plan for closing Intermountain School and replacing it with an onreservation facility which satisfies the consti the suit for the plaintiffs was Richard Young Attorney from the University of Utah College of law.

The suit alleges, "most of the teachers furnished are incompetent to teach for the reason that they do not speak or understand the native language of their students nor do they appreciate or respect the Navajo Culture."

The 1868 Treaty with the Navahos requires that the school be built on the reservation, and that Intermountain School was established to:

"Provide a federal payroll for the Brigham City consitutuents or Senator Arthur J. Watkins of Utah who promoted the deal.

"And Facilitate the destruction and replacement of the Navaho Cultural heritage, which but for the intervention of the defendants, plaintiffs would otherwise be receiving from their parents and others on the reservation.

The suit claims that "Intermountain School is not merely of inferior quality by objectives educational measurements, it is psychologically destructive as well."

A couple weeks ago the school was inspected by Lehman Brightman, President of the United Native American, Inc.,and charged that Intermountain School treats students like "prisoners" and is by far the worst federal school in the United States.

A number of "specific policies and practices" at the school brought forth being in violation of students' constitutional rights, They are:

"Although defendants have been repeatedly informed of the identity of several white employees at the school who have handcuffed and shaved the heads of students have physically abused students, have used racially offensive language toward the students and have made sexual advances toward Navaho dental assistants, defendants have failed to bring disciplinary action against these employees. "

"Defendants maintain a practice and policy of expelling students from the Intermountain School without adequate notice or hearings."

"Defendats maintain a policy and practice of discouraging freedom of religion by the students of the Native American Church and encourage the establishment of Mormon Church."

"Defendants maintain a policy and practice of forbidding students from heading the views of person who advocate Indian power or self-determination."

"Defendants maintain a practice and policy of having electronic surveillance of Building 44 and 58, the honor dormitories."

"Defendant maintain a policy and practice of requiring white guidance counselors to examine luggage of arriving and leaving students and have the luggage of Navaho students in a public bus station in down town Brigham City."

BLACK MESA
WE THE PEOPLE ARE
MAKING A STAND ON TOP OF
BLACK MESA

HESPERUS, AFTER A BROKEN TREATY

Hesperus, Colorado-(staff)

Indian students at Camp Hesperus, Colorado are making a strong stand on what they want to do with the old Fort Lewis complex as far as setting up an Idian Education Center in the future. "We would rather have the land back than the tuition"seems to be the slogan that maintains a good morele of the students there, and determination to stay indefinitely.

In an interview with Eric LaRose, a spokesman for the group told Din Baa-Hani that "getting involved in issues like this is more educational than sitting in class, reading a book you actually see what's going on Another thing is here we have a truly an intertribal groups working together,"getting involved and working on problems together."

"The Fort Lewis administration think this is a boy scout jamboree out here and waiting to see it die out. But, we are not alone, we have friends. This could be Hesperus Indian Reservation with an Inidan School.

The daily routine at the camp consist of everyday liveing of an Indian, hot mutton stew, strong coffee, pow-pow sometimes in the evenin and talk–straight for word like the following:

49er Loud and Clear

Eric:

State of agreement to Indian people in the state of Colorado to give 6,000 acres to the state of Colorado for educational purpose of the Indian people. The only stipulation was that the Indian students to go to school for free of charge of tuition. Here in 1971 we are faced, Indian people have been facing for many years and that they are finding that the state of Colorado is having to pay for their part of the agreement. We are being forced now to come across a consideration and once it becomes to the point of, where the Indian people benefit from the agreement for a treaty, then the great white society come back upon their own word and say its now feasible and we shouldn't have to live up ot it. So as we are Indian Students say, if this is the case,then it must be reverted back to Indian ownership."

Barney:

It seems that here within the state of Colorado, finally now it comes to the point like with all treaties, when you finally get the word up to it. It becomes a different story. because when they make these treaties, they make it on a proposition, but it's going to be some far away time within the past life time of the people that are making it. This treaty of 1910, perhaps there are still quite a few people alive to recall this treaty, but it's the younger people now that are having to benefit from what have you that were children then that are having to live up to.And they are now wanting to live up to the words of their father. And this is the typical American way. It has always been to not have respectfor your elders.So here we are, we're eliminated again. Since the state has cut off tuition we want our land back, it's only right.

John:

I don't have too much to say, butnow that they took our tuition away., they expect us to sit around and do nothing. There are too many treaties broken. Everytime a treaty is broken we never get any anything out of it, nothing is accumplished. But today I think this is a different broken treaty. Well, I would rather have the land back htan the tuition anyway. So I'm glad to be here and I'd like to stay here forever.

Barney:

That's one of our primary intention here that we're trying to talk among ourselves to set a new school. And it's in the dream stages now but I can see it in the working stages for Indian People and Institution. But government has broadcasted so long "let's get these Indians Educated"And now here we are, wanting to take it from them because we have enough educated Indians to see how it has worked in the white structure and it has not worked for Indians and so, work and able to participate in a dominate society we have to hack it as Indians and be Indians when we participate but we have to do it like the man does to have our Indian School. And any opposition to this Indian School, there will be opposition because we've had it and there's no reason why we will havenot. Here is the first stage of a good Indian School. We got this 6,312 acres here, its got mountains and its got freedom and its got fish and all the wild life. If that Four Corners power plant doesn't get any stronger we'll have clean air around here. We certainly don't want to give it up to the strip mine like one of our representative who claim his part Indain suggested we do. We want to maintain as Indian culture here, the white society will benefit it, too. There's no reason why they shouldn't because this will be the center of Indian Study I would like to see it work.

Eric;

Among the tribal leadership, there's friction from one side to the other, I don't know brought this about, but right at the present, there are several different tribes represented We are all working together with very little friction. And its all cooperation, community activity and there's nothing to lose and everything to gain. And another thing I see in the tribe is they're scared, they are going to make mistake. Here we're going to admit we don't know, but we're willing to try and make a mistake and I believe that's one of the great foundatrion of our whole movement and occupation here. We might be completely differently wrong and benefit from being wrong. And so learning doesn't always take place from being rihgt. We have to be wrong sometimes.

No Excuse...

Angelina:

There are 47 different tribes represented at the college and I think there should be 47 concerned tribal leaders here because there's no excuse why they shouldn't be there. We are sick and tired of broken promises and there are many times we could've taken a flaming arrow into any of these buildings but we want peace, we want to be quiet in a dignified manner and we'll keep on stressing this. So Indians, American come in and help!

TO JOIN THOSE WORKING ON
THE RESTORATION OF RIGHTS,
OR TO HELP FINANCIALLY,
CONTACT:
Justice for Indian Education
c/o Angelina F. Medina
P.O.Box 94, Ft. Lewis Col.
Durango, Colorado 81301

AT TUSCARORA INDIAN SCHOOL: 1936 --- Ray Fadden, with head-dress, graduated from the Fredonia Normal School and took his first teaching job at the Mt. Hope Reservation School. He brought his extensive collection of Indian materials, which caused a sensation among the parents and students. Some of the children saw beadwork for the first time. Aided by a State appropriation of $10, his students made all sorts of crafts -- making the looms meant a discussion of woods, the thread brought up the subject of cotton (which originated with Indians), calculating quantities brought math lessons. His work was hailed as "progressive education", but he was really revitalizing a culture.

MAD BEAR, HIS STUDENT --- One of his students at Tuscarora was Wally Anderson, better known as Mad Bear. It was with Ray Fadden that he got his first loyalty to the many Indian causes he has fought, and his respected abilities in Indian medicine. Many other Iroquois leaders were Fadden students. At any Longhouse meeting, just ask for a show of hands -- "Who was taught by Ray Fadden?"

RAY INSIDE SIX NATIONS MUSEUM -- At Onchiota, N.Y., on the hunting grounds of the Akwesasne people, is a unique museum, filled with charts, beaded belts, materials entrusted by Indians for safekeeping and display. Outside are full-size and scaled models of Indian dwellings. Visitors also get a hard-hitting lecture on the Truths of American (Indian) History. The Museum is in a wilderness area near Paul Smith, New York.

'NO MAN COULD DO MORE'

Every now and again, a man appears whose talents, drive, and commitment produce waves of effects which keep his people strong and awake.

For the Iroquois, such a man has been Ray Fadden, Mohawk of the Wolf Clan. His nation is honoring him in a special ceremony to be held June 5.

Ray Fadden is the name he was given by his Mohawk mother and Irish father. High Eagle or Aren Akweks is the name he took to write many pamphlets on the History of Indian Peoples. Tehanetorens is the name he was given by his clan.

His early training was by the things of nature in the Adirondak Mountains where he was raised. There he learned to respect the family of the Creation, and he developed a deep pride of his Indian heritage.

For three years he taught at the Tuscarora Reservation, and then returned to the St. Regis reservation to teach for 22 years. His curriculum was Indian throughout, and soon the school was decorated with murals on Indian history, Indian contributions, Indian culture -- some of which have been reproduced as the centerfold pages of AKWESASNE NOTES.

In off-hours, he led an Indian Boy Scout troop which concentrated on Indian activities. However, when the troop attended a jamboree, they were so outraged by the racist remarks and Daniel Boone attitudes of the participants that they withdraw from scouting and started a new organization, the Akwesasne Mohawk Counselors.

After his 22 years of service at the Mohawk School in Hogansburg, a new principal came in. He repainted over the murals, cancelled Indian activities, and with the support of the local missionaries and government officials, the Indianness of the school was no more.

Fadden left to teach at Saranac Lake, and developed the Six Nations Museum near his home. Although now retired from teaching, his son, John, who is married to Eva Thompson of Cornwall Island, lives on the museum site and is helping his father in what is now their mutual projects.

It is hard to trace the effect of his efforts. Certainly many Indian activists have been under his tutorage. Ernie Benedict, his student, founded the North American Indian Travelling College and is active in reserve affairs.

WHITE ROOTS OF PEACE was inspired by Fadden, and this newspaper itself can be credited to his inspiration. His pamphlets have gone all over the world, and his den is full of hundreds of scrapbooks of letters and clippings from authors and activists. He was once head of the Indian Defense League.

His life can be summarized by quoting the purposes of his museum, a reflection of himself: "...to enlighten the public towards a better understanding of the contribution of the Indian to world culture, to erect monuments or memorials, to enable young people to visit historical places and to preserve their great culture, and to make it possible for Indian young people to help Indian causes."

Tehanetorens -- you have honored your people, and you are honored by them. Niawen.

BROTHERS, young warriors of Akwesasne with whom I have travelled the woodland trails, or reclined around the evening camp fire: in years to come, may you retain those good characteristics of your fathers. May you remember those lessons learned only by those who love the mountains, the rivers, the hills, the forests. May you be of service to your people, that when you have reached the end of the trail, you may look back with satisfaction in the knowledge that you have done something to help better your race.

Ray Fadden

TEHANETORENS (Ray Fadden) Wolf Clan, his wife Christine, Turtle Clan "no man has done more to acquaint his fellow Indians people with our finer traditions."

'Keep artifacts in Indian hands'

People seeking a safe place for Indian articles of value, such as beadwork, clothing, false faces, baskets, etc., will find a good location at the Six Nations Museum, where they will be displayed properly by Indian people, and cared for in a sacred manner. Our culture is precious -- keep it in Indian hands. Materials can be loaned, donated, willed, or offered for purchase. Write Six Nations Museum, Onchiota, New York.

A BROTHER TO THE FOREST LIFE -- Visiting raccoons, bears, deer, owls, and here a porcupine always find hospitality at the Fadden home in the Adirondacks where the museum is located. Animals are never caged, but find their ways respected here. Fadden never stays away from home too long, saying he gets "lonely for the animals."

ONE MILE OUT OF ONCHIOTA, NEW YORK

ERECTING NEW MONUMENTS, PRESERVING THE ANCIENT ONES --- Earnings from teaching, donations, and museum surplus, has built many expensive monuments to Indian leaders on Indian land. Here, members of the Akwesasne Mohawk Counselor Organization (founded by Fadden) stand by a monument to an Iroquois statesman. The group has also travelled to sacred places, historical sites, burial grounds to honor those who have gone before us.

A NEW MONUMENT PLANNED -- Fadden is saving now for another inscribed stone to be placed on the Onondaga Reservation, capitol of the Iroquois Confederacy. Those who wish to help with the project can send contributions to: AKWESASNE MOHAWK COUNSELOR ORGANIZATION, Onchiota, N.Y. It's a good way to say thanks to Ray Fadden.

FOR OUR YOUTH

THE AKWESASNE MOHAWK COUNSELOR ORGANIZATION (some members of the 1950's pictured here) was the means by which Ray Fadden kept Mohawk young men strong in the Indian way of life.

Besides meetings to learn how to win the honors listed here, the groups travelled to see Indian leaders and sites of importance.(photo below)

Every Indian community could have a strong youth organization such as this and a pamphlet detailing how to go about creating one is now being reprinted and distributed by: WHITE ROOTS OF PEACE, via Rooseveltown, N.Y.

Fadden is an expert bead worker, and an enlarged view of the belt held in the picture is above left.

P.S. If you don't think you've been assimilated, how many of these tests can you do?

Tell meaning of 30 Wampum Belts

Make a sweat lodge and demonstrate its use

Know 20 laws of the Iroquois Confederacy

Read the picture writing story of prophet, Handsome Lake

CAMP HONORS

Camp alone for 2 days and two nights(absolute solitude)

Be able to handle a canoe to Senior Counselor's satisfaction

Make 10 fires with hand made fire set

Know fundamental of picture writing to satisfaction of Council

Take 150 mile canoe trip, camp out

Using metal band make Seneca hat

Make pair of silver or metal arm bands

Make beaded two-feathered headdress

Make 2 Indian scrap books

Collect 200 Indian relics

Give 25 hrs. of your time for the club

Give report at council of lives of 20 old time Indians

Write Indian play (half hour duration)

Take 100 mile canoe trip, camp out

With knife live alone in forest for 7 days securing food and shelter

Make pr. of silver wrist bands

Make ash - wood sled

Make ridge feathered horn bonnet

Make beaded knife sheaf and flint pouch

Make animal or bird claw necklace

Make Indian pipe

Make beaded belt

Make horn rattle

Make bark rattle

Make a gourd ladle and cup

Make four types of moccasins

Make Mohawk elm bark barrel

NATURE STUDY HONORS

Know by sight twenty five native birds

Make a rawhide drum

Make gustoweh or Iroquois hat

Prepare ash splints from log and make basket

Make model of bark house and tepee

Make five types of game traps

Make articles, decorate with porcupine quills

Tan deer or other skin

Make Indian bed and mattress

Make ten herb medicines

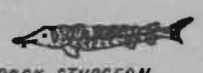
Know 20 native trees, bushes or plants

Know 6 constellations of stars and find North Star

visit

SIX NATIONS INDIAN MUSEUM

ONE MILE OUT OF ONCHIOTA, NEW YORK



ROCK STURGEON
TE-IO-KIEN-TA-RON

NORTHERN PIKE
JI-KON-SIS-KO-WA

PICKEREL
JI-KON-SIS

SUNFISH A-TE-NA-TA-RA

BULLHEAD
WA-TE-WI-KAR-HA

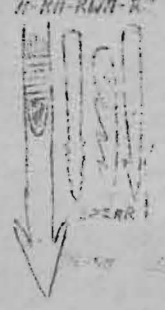
CATFISH
O-NON-KEH

SUCKER
IO-NIT-STA-KA-TE

LAKE

WHITEFISH
KEN-STA-H-A-RA

ROCK BASS
A-KA-RWA-RA



SPEAR

MINNOW
KA-NI-ION-TA

SMELT
KEN-NAKS

MULLET
SKEN-STEN-RI

PIKE
SKA-KA-RAK-SEN

FISH HOOK
A-RIA

TUSCARORA, A TOWN LOCATED NEAR THE PRESENT VILLAGE OF GREAT BEND, PENN. HAD AN INDIAN TANNERY IN IT. THIS TOWN WAS DESTROYED BY GENERAL CLINTON IN 1779.

SKOI-YASE, AN INDIAN VILLAGE (NEAR WATERLOO) ON THE NORTH SIDE OF THE RIVER HAD ARTIFICIAL FISH PONDS, AN ENTERPRISE OF THIS VILLAGE. (1779)

DEGANAWIDAH
THE IROQUOIS LEGUE
THIS MESSAGE, "HOLD
FOR IN UNION THERE
COME THE STRANGER
SHELTER, FOR HE MA
TO YOUR HOUSE. BUR
AND LET THEM BE
IF OLD STORIES AR
THERE CAN NEVER B

SHICKELLAMY (ONEIDA) "WE ARE INDIANS, AND DON'T WISH TO BE TRANSFORMED INTO WHITE MEN. THE ENGLISH ARE OUR BRETHREN, BUT WE NEVER PROMISED TO BECOME WHAT THEY ARE." (1745)

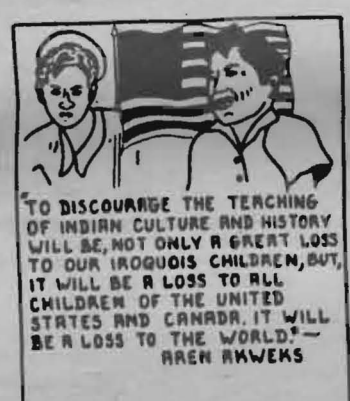
KAGHSWUHTIOONI (BELT OF WAMPUM LAID DOWN) OR RED HEAD, HAD A FISH HATCHERY WHERE BALDWINSVILLE, N.Y. NOW STANDS.

"THE IROQUOIS HAS DEVELOPED NO ACQUISITIVE INSTINCT. THE FIFTY SACHEMS OF THE IROQUOIS LEAGUE WERE ITS POOREST MEN, IN WORDLY GOODS. THEY WERE HARD WORKERS AND SET AN EXAMPLE OF WISDOM AND INDUSTRY TO THEIR PEOPLE, FOR THEIR RELIGIOUS LAW REQUIRED THAT TO BE HO-YA NEH, OR NOBLE, ONE MUST GIVE ALL THAT HE POSSESSED TO THOSE WHO HAD LESS ABILITY. THUS THE RICH MAN, THE NOBLE MAN WAS THE POOR MAN. HE FELT THAT IT WAS RIGHT TO GIVE OF HIMSELF AND OF HIS ABILITY THAT HIS PEOPLE MIGHT BENEFIT." ~DR. A. PARKER (GAWASOWANEH, SENECA)

IN 1756 THE FRENCH OFFERED BOUNTIES FOR THE SCALPS OF BOTH WARRIORS AND NON-COMBATANTS.

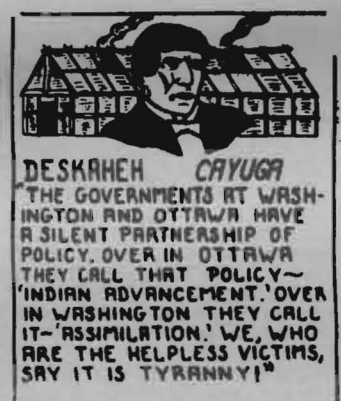
"THE AUTHORITY OF THEIR LEADERS IS GAIN'D BY, AND CONSISTS WHOLLY IN THE OPINION THE REST OF THE NATION HAVE OF THEIR WISDOM AND INTEGRITY. THEY NEVER EXECUTE THEIR RESOLUTIONS BY FORCE UPON ANY OF THEIR PEOPLE. HONOUR AND ESTEEM ARE THEIR PRINCIPAL REWARDS; AS SHAME, AND BEING DESPISED, THEIR PUNISHMENTS." ~ GOV. CADWALLADER COLDEN (N.Y.)

PETER WILSON (CAYUGA) ~ "IS THERE ONE HERE WHOSE PHILANTHROPIC AND PATRIOTIC SPIRIT IS NOT AROUSED WITH THE THRILLING TIDINGS COME OVER THE GREAT SALT WATERS THAT MILLIONS OF HUMAN BEINGS (1848) ARE BECOMING FREE ~ THAT THE SPIRIT OF FREEDOM HAS CROSSED FROM AMERICA OVER THE GREAT OCEAN INTO THE OLD WORLD AND THERE PLANTED THE STANDARD OF FREEDOM."

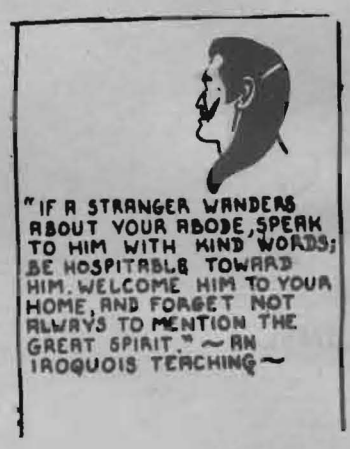


"TO DISCOURAGE THE TEACHING OF INDIAN CULTURE AND HISTORY WILL BE, NOT ONLY A GREAT LOSS TO OUR IROQUOIS CHILDREN, BUT, IT WILL BE A LOSS TO ALL CHILDREN OF THE UNITED STATES AND CANADA. IT WILL BE A LOSS TO THE WORLD." ~ AREN AKWEKS

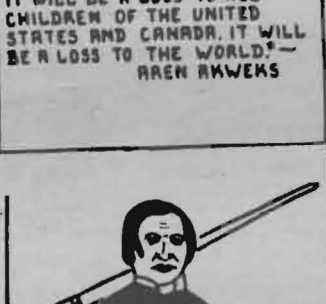
ROWADAGARATI TUSCARORA
"LONG AGO OUR ANCIENT FATHERS SAID, 'IF YOU FIND GOLD IN OUR COUNTRY, COVER IT UP, STEP ON IT, AND SAY NOTHING OF IT.'"



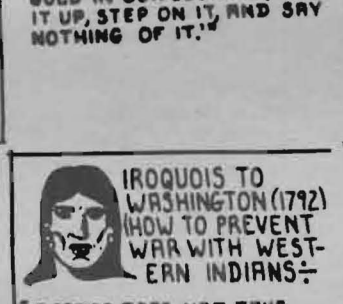
DESKAHEH CAYUGA
"THE GOVERNMENTS AT WASHINGTON AND OTTAWA HAVE A SILENT PARTNERSHIP OF POLICY. OVER IN OTTAWA THEY CALL THAT POLICY ~ 'INDIAN ADVANCEMENT.' OVER IN WASHINGTON THEY CALL IT ~ 'ASSIMILATION.' WE, WHO ARE THE HELPLESS VICTIMS, SAY IT IS TYRANNY!"



"IF A STRANGER WANDERS ABOUT YOUR ABODE, SPEAK TO HIM WITH KIND WORDS; BE HOSPITABLE TOWARD HIM. WELCOME HIM TO YOUR HOME, AND FORGET NOT ALWAYS TO MENTION THE GREAT SPIRIT." ~ AN IROQUOIS TEACHING ~

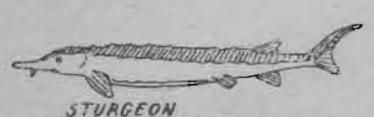


DR. ORONHYATEKHA MOHAWK
"INDIANS CANNOT SWEAR EXCEPT IN ENGLISH, AND FURTHER STILL, THEY HAD NEVER DRUNK WHISKEY UNTIL THE ADVENT OF THE WHITES. THIS WAS THE RESULT OF BAD COMPANY."

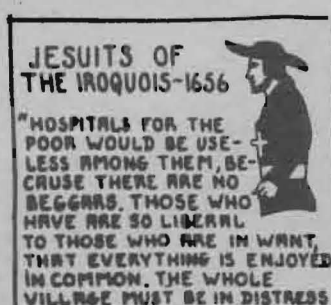


IROQUOIS TO WASHINGTON (1792) (HOW TO PREVENT WAR WITH WESTERN INDIANS:-
"IF PEACE DOES NOT TAKE PLACE THE FAULT MUST ARISE FROM YOUR PEOPLE. WE DESIRE YOU, BROTHER, TO SEND AGENTS, WHO ARE MEN OF HONESTY, NOT PROUD LAND JOBBERS, BUT MEN WHO LOVE AND DESIRE PEACE. ALSO, WE DESIRE THEY MAY BE ACCOMPANIED BY SOME FRIEND, OR QUAKER, TO ATTEND THE COUNCIL."

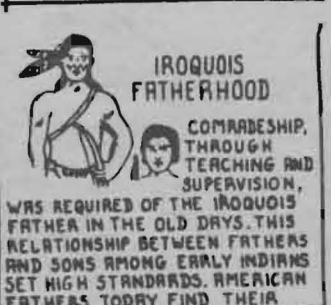
SAGOYEWATHA SENECA
"AT THE TREATY OF PHILADELPHIR WITH WILLIAM PENN AND THE SIX NATIONS, WE CONSIDERED WILLIAM PENN A FRIEND TO US. HE DID NOT WISH TO CHEAT US OUT OF OUR LANDS BUT PAID US A FAIR VALUE FOR THEM. SINCE THAT TIME THE SOCIETY OF FRIENDS HAVE TREATED US KINDLY. THEY HAVE NEVER SHOWN A DISPOSITION TO WRONG US OUT OF OUR LANDS, BUT HAVE CULTIVATED FRIENDSHIP WITH US."



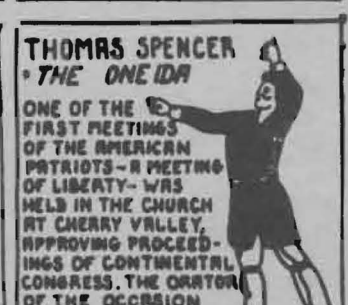
STURGEON
KEN-TSIA-KO-WA



JESUITS OF THE IROQUOIS-1656
"HOSPITALS FOR THE POOR WOULD BE USELESS AMONG THEM, BECAUSE THERE ARE NO BEGGARS. THOSE WHO HAVE ARE SO LIBERAL TO THOSE WHO ARE IN WANT, THAT EVERYTHING IS ENJOYED IN COMMON. THE WHOLE VILLAGE MUST BE IN DISTRESS BEFORE ANY INDIVIDUAL IS LEFT IN NECESSITY."



IROQUOIS FATHERHOOD
COMRADESHIP, THROUGH TEACHING AND SUPERVISION, WAS REQUIRED OF THE IROQUOIS FATHER IN THE OLD DAYS. THIS RELATIONSHIP BETWEEN FATHERS AND SONS AMONG EARLY INDIANS SET HIGH STANDARDS. AMERICAN FATHERS TODAY FIND THEIR FATHERHOOD GREATLY CHALLENGED IN COMPARISON WITH THE HIGH ACHIEVEMENT OF IROQUOIS FATHERHOOD!



THOMAS SPENCER
THE ONEIDA
ONE OF THE FIRST MEETINGS OF THE AMERICAN PATRIOTS ~ A MEETING OF LIBERTY ~ WAS HELD IN THE CHURCH AT CHERRY VALLEY, APPROVING PROCEEDINGS OF CONTINENTAL CONGRESS. THE ORATOR OF THE OCCASION WAS AN ONEIDA INDIAN BY THE NAME OF THOMAS SPENCER.

DE
TO OUR FAITHFUL FRIENDS ~ THE QUAKERS. FROM
EST IN THE WELFARE OF THE INDIAN PEOPLE. UNLIMI
SELFISH SERVICE. REWARD, COMPENSATION, POWER, MONE
EARLY QUAKER MISSIONS WERE ESTABLISHED AMONG T
CATTARAUGUS. THEY MADE NO SPECIAL EFFORT TO FOR
MANUAL INDUSTRY, AGRICULTURE AND THE RUDIMENTS
QUAKERS TAUGHT WAS EXPRESSED IN ACTIONS. NO AT
DURING THE WAR OF 1812 THEY AVERTED AN EPIDEM
THAT THESE JUST PEOPLE SHOULD RESIDE AMONG TH
SPECULATORS. THE QUAKERS INVESTIGATED THE FRAU
LANDS SURROUNDED BY THE STATE OF NEW YORK. THEY
NOT BE BRIBED NOR THEIR OPINIONS PREJUDICED. FROM
BECAME THOROUGHLY SATISFIED OF THE REVOLTI
LANDS DECEPTION AND FRAUD HAD BEEN PRACTICE
OPPRESSION AND WRONG, TO WHICH THE ABORIGINES
APPEAL TO THE CONSCIENCE OF THE PRESIDENT AND
BOLDLY STATED :- "TO CONTEMPLATE THE FORCI
MUST ACCOMPANY SUCH A REMOVAL IS SHOCKING TO
POWERFUL NATION LENDING ITS AID TO OPPRESS T
OF THE PEOPLE TO THEIR GOVERNMENT. THE UNI
CONSPICUOUSLY BEFORE THE WORLD. MAY THE R
EGATED AUTHORITIES THAT THEY MAY BE DIRECTED
TRIAL IT WAS THE QUAKER, PHILIP E. THOMAS, WHO
WERE SAVED. THE QUAKERS OF PENNSLYVANIA, E
EXPEDITION AGAINST THE IROQUOIS (1777), SAYIN
WHATEVER EXCESSES THEY MIGHT BE GUILT
OF IROQUOIS IS LARGELY INDEBTED F
TORY, A FACT THAT WE ARE
FRIENDSHIP AND THE SACRI
THE AKWESASNE MOHAWK
RESERVATION, ARE

BROWN TROUT
O-HE-KA-RONT

BLACK BASS
JIS-KA-LII-AK

PERCH
O-RIA-HE-TA

MUSKALONGE
KA-NO-TSIOT

CROW (TSIO-KA-WE)

YELLOW BIRD (TSI-NE-KWAR-HA)

EAGLE (AK-WEKS)

SNIPE TAWISTAWIS

FOUNDER OF
LEFT HIS PEOPLE
AST TO FRIENDS,
S STRENGTH. WEL-
AND GIVE HIM
BECOME A PROP
YOUR HATES
ORGOTTEN, FOR
TO BE REVIVED
AN END TO WAR."

THE INDIAN BELIEVED THAT THER WAS ONE GREAT SPIRIT, THE RULER AND CREATOR OF ALL THINGS TO WHOM HE WAS RESPONSIBLE.

CONRAD WEISER OF THE IROQUOIS (1745):- "THE TEACHINGS OF CHRIST AND HIS APOSTLES ARE MORE CONGENIAL TO THEM THAN TO (MANY SO-CALLED CHRISTIANS): FOR WHEN IT IS SAID, 'OWE NO MAN ANYTHING SAVE TO LOVE ONE ANOTHER (ROM. 13:8) "BE NOT ANXIOUS FOR THE MORROW (MATTH. 6:34) "HE THAT IS GREATEST AMONG YOU SHALL BE YOUR SERVANT (MATTH. 23:11)' THAT IS WHAT THEY ACTUALLY PRACTICE WITHOUT CALLING THEMSELVES CHRISTIANS, WHILE MANY WHO BEAR THE NAME NEVER GIVE SUCH THINGS A THOUGHT."

HAWK (KARHAKONA)

BLACKBIRD (TSIO-KWA-RIS)

GOOSE (TE-WEN-IA-KE)

ROBIN (TSIS-KO-KO)

BLUE HERON (O-NA-KWA-RONT)

WOOD PECKER (TSIS-KON-TA-RONS)

HUMMING BIRD (RAON-RAON)

SEA GULL (TSIO-WATS-TA-KA-WE)

TURKEY (SKA-WI-RO-WA-NE)

PIGEON (O-RI-TE)

DUCK (SO-RA)

PARTRIDGE (O-KWE-SEN)

OWL (OHOWA)

IT WAS THE FIVE NATIONS WHO, DURING THE FIRST HALF OF THE EIGHTEENTH CENTURY, LOOKED AFTER THE NUMEROUS DISPLACED INDIAN PEOPLES - SHAWNEES, TUSCARORAS, DELAWARES, TUTELOES, NANTICOKES, AND MANY OTHERS - WHOM THE WHITE MEN HAD DRIVEN FROM THEIR HOMES.

THE IROQUOIS LEAGUE WAS FIRMLY BLISHED, ENVOYS WERE SENT TO R NATIONS TO URGE THEM TO JOIN AT LEAST TO BECOME ALLIES. ONE IESE EMBASSIES TRAVELED TO DISTANT CHEROKEES, WHO, THOUGH OIAN, WERE THE HEREDITARY IES OF THE IROQUOIS. OTHERS ELED TO THE ATLANTIC AND ND THE MISSISSIPPI.

AT STATED PERIODS, USUALLY IN THE AUTUMN OF EACH YEAR, THE SACHEMS OF THE IROQUOIS LEAGUE MET IN COUNCIL AT ONONDAGA, THEIR SEAT OF GOVERNMENT, TO LEGISLATE FOR THE COMMON WELFARE OF THE NATION.

WILLIAM FRANKLIN (SEPT. 12, 1766) "IT GRIEVES ME TO HEAR THAT OUR FRONTIER PEOPLE ARE YET GREATER BARBARIANS THAN THE INDIANS, AND CONTINUE TO MURDER THEM IN TIME OF PEACE. I HOPE YOUR NEGOCIATIONS WILL PREVENT A NEW WAR, WHICH THOSE MURDERS GIVE GREAT REASON TO APPREHEND."

KA-HON-NES

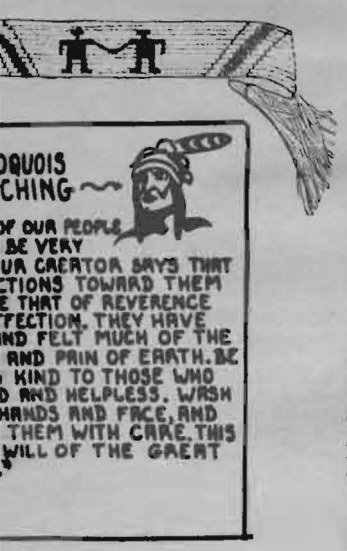
"IF WE REALLY DIG INTO THE RECORD WE BECOME CONSCIOUS OF THE FACT THAT THE ASPECT IN WHICH THE IROQUOIS AND OTHER INDIANS HAVE BEEN PRESENTED TO THE OUTSIDE WORLD BY THOSE WHO COVETED THEIR POSSESSIONS, HAS BEEN IN A LARGE MEASURE DECEPTIVE AND FACTITIOUS. THE FEROCITY, CRAFT AND CRUELTY, WHICH BY THEIR SPOILERS, HAVE BEEN DEEMED THEIR LEADING TRAITS, THEIR WARS, WERE IN REALITY, WARS OF SELF PRESERVATION." ~ H. HALE (HISTORIAN)

"CRIMES AND OFFENCES WERE SO UNFREQUENT UNDER THEIR SOCIAL SYSTEM, THAT THE IROQUOIS CAN SCARCELY BE SAID TO HAVE HAD A CRIMINAL CODE." ~ L. H. MORGAN (ETHNOLOGIST)

WHEN THE CONDOLENCE CEREMONY WAS COMPLETED AND THE NEW SACHEMS WERE SEATED AMONG THE SACHEMS OF THEIR NATION, THE WAMPUM BELTS AND STRINGS WHICH HELD THE HISTORICAL RECORDS OF THE IROQUOIS CONFEDERATION, WERE PRODUCED. THE OFFICIATING SACHEM THEN EXPLAINED THEM, ONE BY ONE, TO THE PEOPLE. THIS WAS CALLED, "READING THE ARCHIVES."

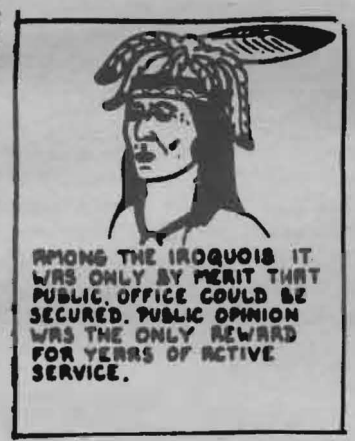
IN OUR SCHOOLS WE ARE TAUGHT ABOUT THE RISE AND FALL OF THE ROMAN EMPIRE, BUT OUR HISTORIES DO NOT TELL THAT THE IROQUOIS FOUNDED AN EMPIRE LARGER IN TERRITORY THAN ROME AT ITS GREATEST PERIOD NOR DO THEY MAKE KNOWN THAT THE IROQUOIS WAS THE FIRST NATION TO HAVE A PURELY REPRESENTATIVE GOVT.

"FOR 200 YEARS THE IROQUOIS WERE A GREAT FACTOR IN THE SAFETY AND PROGRESS OF THE EUROPEAN SETTLEMENTS. A PEOPLE SO IMPORTANT, SO POWERFUL, SO PERMANENT, DESERVES MORE THAN MERE RECOGNITION." ~ BEAUCHAMP (HISTORIAN, 1905)

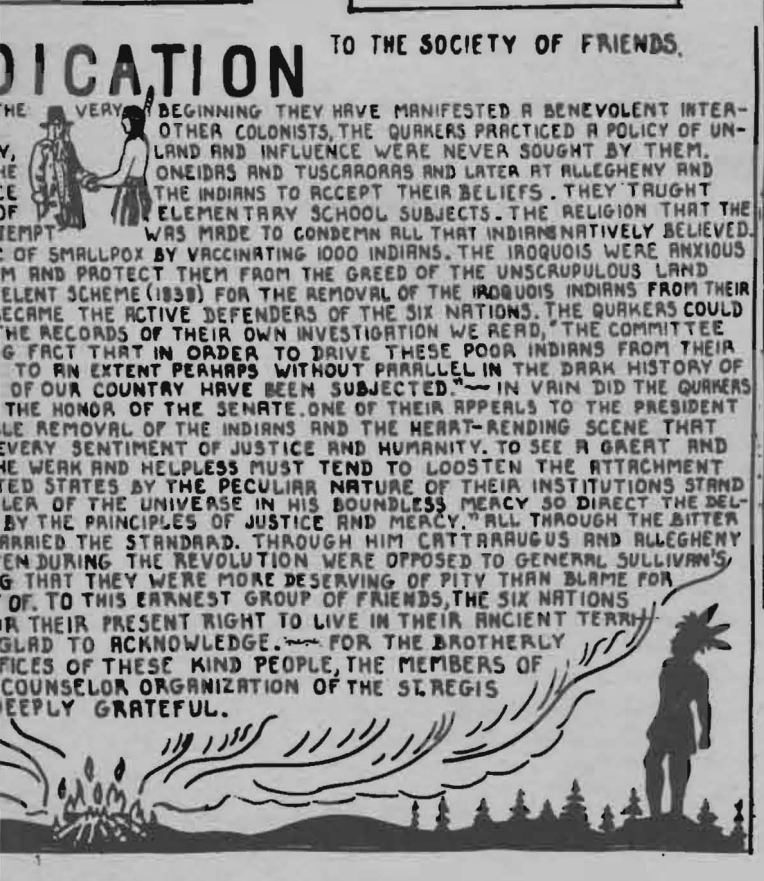


OQUOIS
CHING ~

OF OUR PEOPLE
BE VERY
UR CREATOR SAYS THAT
CTIONS TOWARD THEM
E THAT OF REVERENCE
FFECTION. THEY HAVE
ND FELT MUCH OF THE
AND PAIN OF EARTH. BE
KIND TO THOSE WHO
D AND HELPLESS. WASH
HANDS AND FACE, AND
THEM WITH CARE. THIS
WILL OF THE GREAT



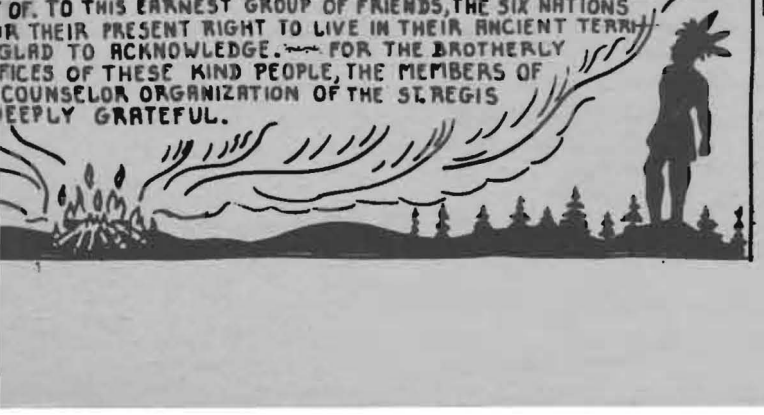
AMONG THE IROQUOIS IT WAS ONLY BY MERIT THAT PUBLIC OFFICE COULD BE SECURED. PUBLIC OPINION WAS THE ONLY REWARD FOR YEARS OF ACTIVE SERVICE.

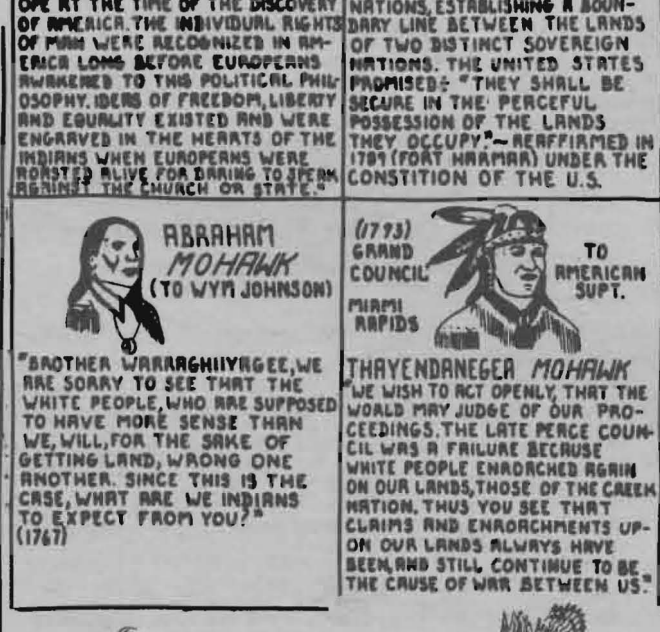


DICATION

TO THE SOCIETY OF FRIENDS.

THE VERY BEGINNING THEY HAVE MANIFESTED A BENEVOLENT INTER-
OTHER COLONISTS, THE QUAKERS PRACTICED A POLICY OF UN-
LAND AND INFLUENCE WERE NEVER SOUGHT BY THEM.
ONEIDAS AND TUSCARORAS AND LATER AT ALLEGHENY AND
THE INDIANS TO ACCEPT THEIR BELIEFS. THEY TAUGHT
ELEMENTARY SCHOOL SUBJECTS. THE RELIGION THAT THE
TEMPT WAS MADE TO CONDEMN ALL THAT INDIANS NATIVELY BELIEVED.
OF SMALLPOX BY VACCINATING 1000 INDIANS. THE IROQUOIS WERE ANXIOUS
M AND PROTECT THEM FROM THE GREED OF THE UNSCRUPULOUS LAND
ELENT SCHEME (1838) FOR THE REMOVAL OF THE IROQUOIS INDIANS FROM THEIR
ECAME THE ACTIVE DEFENDERS OF THE SIX NATIONS. THE QUAKERS COULD
HE RECORDS OF THEIR OWN INVESTIGATION WE READ, "THE COMMITTEE
G FACT THAT IN ORDER TO DRIVE THESE POOR INDIANS FROM THEIR
TO AN EXTENT PERHAPS WITHOUT PARALLEL IN THE DARK HISTORY OF
OF OUR COUNTRY HAVE BEEN SUBJECTED." ~ IN VAIN DID THE QUAKERS
THE HONOR OF THE SENATE. ONE OF THEIR APPEALS TO THE PRESIDENT
LE REMOVAL OF THE INDIANS AND THE HEART-RENDING SCENE THAT
EVERY SENTIMENT OF JUSTICE AND HUMANITY. TO SEE A GREAT AND
HE WEAK AND HELPLESS MUST TEND TO LOOSTEN THE ATTACHMENT
TED STATES BY THE PECULIAR NATURE OF THEIR INSTITUTIONS STAND
LER OF THE UNIVERSE IN HIS BOUNDLESS MERCY SO DIRECT THE DEL-
BY THE PRINCIPLES OF JUSTICE AND MERCY." ALL THROUGH THE BITTER
ARRIED THE STANDARD. THROUGH HIM CATTARAUGUS AND ALLEGHENY
EN DURING THE REVOLUTION WERE OPPOSED TO GENERAL SULLIVAN'S
G THAT THEY WERE MORE DESERVING OF PITY THAN BLAME FOR
OF. TO THIS EARNEST GROUP OF FRIENDS, THE SIX NATIONS
R THEIR PRESENT RIGHT TO LIVE IN THEIR ANCIENT TERR
GLAD TO ACKNOWLEDGE. ~ FOR THE BROTHERLY
FICES OF THESE KIND PEOPLE, THE MEMBERS OF
COUNSELOR ORGANIZATION OF THE ST. REGIS
EEPLY GRATEFUL.





"INDIAN POLITICAL THEORIES AS EMBRACED IN THE LEAGUE OF THE IROQUOIS ARE IMPORTANT AND STAND OUT IN MARKED CONTRAST TO THE EUROPEAN THEORY OF THE 'DIVINE RIGHT OF KINGS' WHICH FLOURISHED IN EUROPE AT THE TIME OF THE DISCOVERY OF AMERICA. THE INDIVIDUAL RIGHTS OF MAN WERE RECOGNIZED IN AMERICA LONG BEFORE EUROPEANS AWAKENED TO THIS POLITICAL PHILOSOPHY. IDERS OF FREEDOM, LIBERTY AND EQUALITY EXISTED AND WERE ENGRAVED IN THE HEARTS OF THE INDIANS WHEN EUROPEANS WERE ROASTED ALIVE FOR DARING TO SPEAK AGAINST THE CHURCH OR STATE."

DR. WM. NEWELL MOHAWK

THE TREATY OF 1784 (FORT STANWIX) ~ WAS EXECUTED BY AND BETWEEN THE COMMISSIONERS PLENIPOTENTIARY OF THE UNITED STATES AND THE SIX NATIONS, ESTABLISHING A BOUNDARY LINE BETWEEN THE LANDS OF TWO DISTINCT SOVEREIGN NATIONS. THE UNITED STATES PROMISED:- "THEY SHALL BE SECURE IN THE PERCEFUL POSSESSION OF THE LANDS THEY OCCUPY" ~ REAFFIARMED IN 1791 (FORT HARMAR) UNDER THE CONSTITION OF THE U.S.

TANACHARISON ONEIDA

"THE FRENCH CLAIM ALL OF THE LAND ON ONE SIDE OF THE OHIO RIVER. THE ENGLISH CLAIM ALL OF THE LAND ON THE OTHER SIDE. WHERE DOES THE INDIAN'S LAND LIE?"

ABRAHAM MOHAWK (TO WYM JOHNSON)

"BROTHER WARRAGHIIYAGEE, WE ARE SORRY TO SEE THAT THE WHITE PEOPLE, WHO ARE SUPPOSED TO HAVE MORE SENSE THAN WE, WILL, FOR THE SAKE OF GETTING LAND, WRONG ONE ANOTHER. SINCE THIS IS THE CASE, WHAT ARE WE INDIANS TO EXPECT FROM YOU?" (1767)

(1793) GRAND COUNCIL MIAMI RAPIDS TO AMERICAN SUPT.

THAYENDANEGEA MOHAWK

"WE WISH TO ACT OPENLY, THAT THE WORLD MAY JUDGE OF OUR PROCEEDINGS. THE LATE PEACE COUNCIL WAS A FAILURE BECAUSE WHITE PEOPLE ENROACHED AGAIN ON OUR LANDS, THOSE OF THE CREEK NATION. THUS YOU SEE THAT CLAIMS AND ENROACHMENTS UPON OUR LANDS ALWAYS HAVE BEEN, AND STILL CONTINUE TO BE THE CAUSE OF WAR BETWEEN US."

SADAKANAHTIE ONONDAGA

"YOU HATCHET MAKERS (CHRISTIANS) INCITED US TO THIS WAR AGAINST THE FRENCH. WHILE WE FIGHT YOUR WAR YOU, OUR WHITE NEIGHBORS, SIT STILL AT YOUR EASE. THE FAT IS MELTED FROM OUR FLESH, AND FALLEN ON OUR WHITE NEIGHBORS, WHO GROW FAT WHILE WE GROW LEAN. THEY FLOURISH WHILE WE DECAY." (TO NEW YORK GOVERNOR-1693)

Grunts to Paternalism: Stereotyping the Indian

By Vine Deloria Jr.

● ONE REASON THAT INDIAN people have not been heard from until recently is that we have been completely covered up by movie Indians.

Western movies have been such favorites that they have dominated the public's conception of what Indians are. It is not all bad when one thinks about the handsome Jay Silverheels bailing the Lone Ranger out of a jam, or Ed Ames rescuing Daniel Boone with some clever Indian trick. But the other mythologies that have wafted skyward because of the movies have blocked out any idea that there might be real Indians with real problems.

Traditional stereotypes pictured the black as a happy watermelon-eating darky whose sole contribution to American society was his indiscriminate substitution of the "d" sound for "th." Thus a black always said "dis" and "dat," as in "lift dat bale."

Mexicans were generally protrayed as shiftless and padded out for siesta, without any redeeming qualities whatsoever

Yet these groups were much better off than Indians were. Indians were always devoid of any English whatsoever. They were only allowed to speak when a important message had to be transmitted on the screen. For example, "many pony soldiers die" was meant to indicate that Indians were going to attack the peaceful settlers who happened to have broken their 300th treaty moments before. Other than that, Indian linguistic ability was limited to "ugh" and "kemo sabe" [which means honky in some obscure Indian language].

While other groups have managed to make great strides since those days, Indians have remained the primitive unknown quantity. Even pictures that attempt to present the Indian side of the story depend upon unintelligible noises to present their message. The only exception to this rule is a line famed for its durability over the years. If you fall asleep during the Late Show and suddenly awaken to the words "go in peace my son," it is either an Indian chief bidding his son goodbye as the boys heads for college or a Roman Catholic priest forgiving Paul Newman or Steve McQueen for killing a hundred men in the preceding reel.

Anyone raising questions about the image of minority groups as protrayed in television and the movies is automatically suspect as an un-American and subversive influence on the minds of the young. The historical, linguistic and cultural differences are neatly blocked out by the fad of portraying members of minority groups in roles which formerly were reserved for whites. Thus Burt Reynolds played a Mohawk detective busy solving the crime problem in New York City. Diahann Carroll played a well-to-do black widow with small child in a television series that was obviously patterned after the unique single-headed white family.

"Did Columbus have a Cherokee on board when he set sail from Spain?"

In recent years the documentary has arisen to present the story of Indian people and a number of series on Black America have been produced. Indian documentaries are singularly the same. A reporter and television crew hasten to either the Navajo or Pine Ridge reservation, quickly shoot reels on poverty conditions and return East blithely thinking that they have captured the essence of Indian life.

In spite of the best intentions, the eternal yearning to present an exciting story of a strange people overcomes, and the endless cycle of poverty-oriented films continues.

This type of approach continually categorizes the Indian as an incompetent boob who can't seem to get along and who is hopelessly mired in a poverty of his own making. Hidden beneath these documentaries is the message that Indians really WANT to live this way. No one has yet filmed the incredible progress that is being made by the Makah tribe, the Quinaults, Red Lake Chippewas, Gila River Pima-Maricopas and other. Documentaries project the feeling that reservations should be eliminated because the conditions are so bad. There is no effort to present the bright side of Indian life.

● WITH THE RISE OF ETHNIC studies programs and courses in minority-group history, the situation has become worse. People who support these programs assume that by communicating the best aspects of a group they have somehow solved the major problems of that group in its relations with the rest of society. By emphasizing that black is beautiful or that Indians have contributed the names of rivers to the road map, many people feel that they have done justice to the group concerned.

If the weak points of each minority group's history are to be covered over by a sweetness-and-light interpretation based on what we would like to think happened rather than what did happen, we doom ourselves to decades of further racial strife. Most of the study programs today emphasize the goodness that is inherent in the different minority communities instead of trying to present a balanced story. There are basically two schools of interpretation running thru all of these efforts as the demand for black, red and brown pride dominates the programs.

"There is more to the story of the Indian than providing cocoa and popcorn for Columbus' landing party."

One theory derives from the "All-American Platoon" concept of a decade ago. Under this theory members of the respective racial minority groups had an important role in the great events of American history. Crispus Attucks, a black, almost single-handedly started the Revolutionary War, while Eli Parker, the Seneca Indian general, won the Civil War and would have concluded it sooner had not there been so many stupid whites abroad in those days. This is the "cameo" theory of history. It takes a basic "manifest destiny" white interpretation of history and lovingly plugs a few feathers, woolly heads and sombreros into the famous events of American history. No one tries to explain what an Indian is who was helping the whites destroy his own people, since we are now all Americans and have these great events in common.

The absurdity of the cameo school of ethnic pride is self-apparent. Little Mexican children are taught that there were some good Mexicans at the Alamo. They can therefore be happy that Mexicans have been involved in the significant events of Texas history. Little is said about the Mexicans on the other side of the Alamo. The result is a denial of a substantial Mexican heritage. If this trend continues I would not be surprised to discover that Columbus had a Cherokee on board when he set sail from Spain in search of the Indies.

● THE OTHER BASIC SCHOOL of interpretation is a projection backward of the material blessings of the white middle class. It seeks to identify where all the material wealth originated and finds that each minority group contributed something. It can therefore be called the contribution school. Under this conception we should all love Indians because they contributed corn, squash, potatoes, tobacco, coffee, rubber and other agricultural products. In like manner, black and Mexicans are credited with Carver's work on the peanut, blood transfusion and tacos and tamales.

The danger with both of these types of ethnic studies theories is that they present an unrealistic account of the role of minority groups in American history. Certainly there is more to the story of the American Indian than providing cocoa and popcorn for Columbus' landing party. When the clashes of history are smoothed over in favor of a mushy togetherness feeling, then people begin to wonder what has happened in the recent past that has created the conditions of today.

It has been the feeling of younger people that contemporary problems have arisen because community leadership has been consistently betraying them. Older statesman are called Uncle Toms, and the entire fabric of accumulated wisdom and experience of the older generation of minority groups is destroyed.

Rising against the simplistic cameo and contribution schools is the contemporary desire by church leaders to make Christianity relevant to minority groups by transposing the entire Christian myth and archetypes into

Vine Deloria Jr.:

Indian, black and Mexican terms. Thus Father Groppi, noted white-black priest, wants to have black churches show a black Christ. This is absurd, because Christ was, as everyone knows, a Presbyterian, and he was a white man. That is to say, for nearly 2,000 years he has been a white man. To suddenly show him as black, Mexican or Indian takes away the whole meaning of the myth.

The Indian counterpart of the black Christ is the Christmas card portraying the Holy Family living in a hogan in Monument Valley on the Navajo reservation. As the Navajo reservation, his chances of surviving the first two years of life would be less than those of the original Jesus with Herod chasing him. [We have not yet reached the point of showing three officials from the Bureau of Indian Affairs coming up the canyon as the Three Wise Men, but someone with a keen sense of relevancy will try it sooner or later.]

Under present conceptions of ethnic studies there can be no lasting benefit either to minority groups or to society at large. The pride that can be built into children and youth by acknowledgment of the validity of their group certainly cannot be built by simply transferring symbols and interpretations arising in white cultural history into an Indian, black or Mexican setting. The result will be to make the minority groups bear the white man's burden by using his symbols and stereotypes as if they were their own.

"No one tries to explain what an Indian is who was helping whites destroy his own people."

The problem of stereotyping is not so much a racial problem as it is a problem of limited knowledge and perspective. Even tho minority groups have suffered in the past by ridiculous characterizations of themselves by white society, they must not fall into the same trap by simply reversing the process that has stereotyed them. Minority groups must thrust thru the rhetorical blockade by creating within themselves a sense of "peoplehood."

This alternately means the creation of a new history and not mere amendments to the historical interpretations of white America.

Adapted from "We Talk, You Listen" © by Vine Deloria Jr., Macmillan.

Red man's burden

'I defy anyone to say I'm less of an Indian because I'm living in a white man's world'

By NAN VIE

"I guess I wanted to keep who I really was a secret anyway, from everybody. That's a continuing sort of thing. The real me stays hidden behind any costume or role that I want to play at any given time," says 31-year-old Canadian Ojibway Duke Redbird.

Although we probably learn as much about this complex and creative young man as he intends us to learn, his friend and sometime co-worker Marty Dunn has managed to provide a number of candid insights into the "real" Duke Redbird in his biographical Red on Wihte, published by New Press of Toronto.

A lineal descendent of Tecumtha, the great Indian orator and warrior who fought with Isaac Brock in the War of 1812, Duke Redbird was one of the first voices of Indian protest heard in Canada in the sixties. But despite the emphasis of the book's title, Redbird is far more than a spokesman for Indian identity. He is a creative force, a loner, master role-player; energy in search of identity.

RED ON WHITE: the biography of Duke Redbird. By Marty Dunn. New Press, Toronto. $4.95.

There is an obvious fascination in categorizing his widely varying accomplishments: red power advocate, cartoonist, carnival freak, editor of the Thunderbird, Canada's first national Indian newspaper, actor, poet, laborer, lover, and more.

To suit his subject's complexities, multi-media artist and writer Marty Dunn has developed what he describes as a collage style — a mixture of sympathetic biographical detail, Redbird's poetry, taped conversations and declarations, and the author's own "synchronistic collages."

What emerges is the portrait of a young man with a great sense of self who combines yearnings toward fantasy and idealism with an extrordinary perception of how systems and people really operate; a young man who has learned to use life, without being used.

Forcibly estranged from his real family, raised in white foster homes, the only Indian child in a white school, Duke learned early the hard realities of how to make it in a scheme of things where he had no place. Hustling, petty thieving, manipulation of those less forceful than himself constituted half his world. In the other half, he escaped to a fantasy existence where "he was Clark Kent, who allowed himself to be meek with others, but alone . . . he took on his super identity."

As an adult, Redbird brought this super identity to life in a variety of guises, from Chief Kali Khan, the sideshow human pincushion to red-power militant leader, in his "Che uniform."

But his dreams — "I used to think of becoming Canada's great Indian leader" — were always tempered by his understanding of reality, "Indians won't take that from me or anybody else." He seldom fooled himself, and if his chosen role of the moment was not genuinely effective, he would discard it and move on.

Redbird's search for identity and recognition led him to become involved with many groups and movements. Demanding of himself and of others, he entered each phase with enthusiasm and high ideals, only to leave in disillusionment. Each experience intensified his contempt for white society.

Of Indian culture he says: "At one time I believed that the Indian reserves were sanctuaries for Indian culture. That's where the traditions were and that's where you could best express yourself as an Indian person.

"The truth is . . . it is the white society that has been encouraging this myth. It is a neat way to separate Indians from whites — the whites telling Indians that the only way they are going to stay Indian is to stay on the reserves; but the only way to be a real Indian and express real Indian values is to get out into society, where things are happening."

Of politics: "In my early days with the Company of Young Canadians, I had the naive belief that the government existed to help the people . . . I believed I would have a lot of influence and that things would actually change."

But: "It took a few years for me to realize that the government isn't in the business of helping people or solving problems. Government is in the business of being the government . . . if I got trapped in the political system I wouldn't be able to function as I want to or say what I have to say."

Duke turned to involvement in the media, hoping to "attack on a cultural rather than a political level," but it was not long before he concluded that a performer without the camera is nothing.

"The executive producer who controls the cameras makes or breaks the star . . . I saw that the producer of a show could make Jerry Rubin look like a big clown or a highly sensitive individual . . ."

Convinced that he had to be able to produce his own programs to say what he wanted to say, Duke explored the possibilities of videotape recording, and within a short time he was offered an entire channel to be devoted to Indian broadcasting, by Cablecasting Ltd., of Ottawa. This is to be Redbird's new "trip."

One contemplates with a mixture of admiration and envy this young man who has the apparent ability to move in and take over wherever he wishes; a quality that makes him, as Marty Dunn describes, both "loved and hated, respected and reviled — very often all of these by the same people at different times."

DUKE REDBIRD
. . . living life his own way

May 6, 1971 THE WASHINGTON POST

Removed From Reality

THE MEMOIRS OF CHIEF RED FOX. With an Introduction by Cash Asher.

McGraw-Hill. 208 pp., $6.95)

Reviewed by Chester M. Hampton

The reviewer is an editor on the Metropolitan Desk of The Washington Post.

When his uncle, Crazy Horse, led the Sioux to a complete victory over Gen. George A. Custer's Seventh Cavalry at the Little Big Horn, Red Fox was 6 years old. On June 11, Chief Red Fox will be 101 years old. But despite the length and breadth of his experience, his memoirs come across as little more than a curio. It is certainly without the fire of Vine Deloria Jr.'s "Custer Died for Your Sins." It is without the detail (limited as that is) of Jack Parks' "Who Killed Custer?" About the only thing Chief Red Fox has to offer is the fact that he was there.

In an age when American Indians are trying to shake themselves out of a 100-year lethargy, Chief Red Fox's fatalism and stoicism seem anachronistic. He writes: "I have acted in the movies and in Wild West shows, and served as an interpreter between the Indian and the White man in many conferences. I have met presidents and kings, writers, scientists, and artists. I have had much joy and received many honors, but I have never forgotten my wild, free childhood when I lived in a teepee and heard the calling of the coyotes under the stars . . . when the night winds, the sun, and everything else . . . reflected the wisdom and benevolence of the Great Spirit."

During this period — while Red Fox was acting and traveling — the Indian in America was suffering from near-genocidal deprivation and exploitation. In view of today's activist militancy, one wonders how he could have come to terms with himself. The answer is in his fatalism: "Spiritually, I have been a mourner at the bedside of a dying race. I have achieved peace by accepting the inevitable destiny for the people whose blood runs through my veins. . ."

If this fatalism was general throughout the Indian experience—and it certainly seems to have been—one can understand how the Red Men endured subjugation.

Red Fox has made his living, since leaving the Carlisle (Pa.) Indian School by perpetuating the stereotype of the Indian in "wild west" shows and movies. He is not alone. Just about every recognizable ethnic or racial group in America has produced performers who did the same. Few of them, however, have indulged in the self-(race) righteousness and moralizing that Chief Red Fox indulges in. The two roles are incompatible.

Because of the intrusion of this race-righteousness, it is difficult to read the Chief's memoirs for pure enjoyment. He constantly appeals to the reader to take him seriously, yet he makes it impossible; for the minute one does, one is led to wonder just how seriously he is taking himself.

Had this book been published 15 or 20 years ago, it might have—through its novelty—attracted more favorable attention. But now its author and his views seem so removed from present reality that one can only hope Chief Red Fox grows up before he reaches 102.

RELEVANT BOOKS

BURY MY HEART AT WOUNDED KNEE by Dee Brown: $10.95 at a bookstore, but must reading. We offer it for sale at $9 postpaid.

THE MAGIC WORLD (Indian poetry selected by Bill Brandon) is in hardcover for $5 (or $6 at your bookstore) or wait until September to get the paperback edition at $2.50

FELIX COHEN's HANDBOOK OF AMERICAN INDIAN LAW -- out of print for years in the version that was not tampered with by the Govt. Costs $25 from the publisher, but since every Indian group should have one, we offer it for $20 postpaid.

THE GREAT LAW OF THE PEOPLE OF THE LONGHOUSE-- illustrated by Kahonhes (John Fadden). $1 for one, or $3.75 for 5.

FLOYD WESTERMAN'S LP STEREO ALBUM, CUSTER DIED FOR YOUR SINS: just $5 postpaid. Right-on music.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

War Party

What do Indians think of their Hollywood image? Using the tomahawk to show relative merit, here are the results of an informal poll of young Indians. One tomahawk denotes fair to good, two tomahawks poor, three terrible, and four—a massacre.

-"Soldier Blue" (1970)

"The only good part of this picture was the massacre of the Indians by the cavalry. That saved it because it showed the truth. The rest was junk."

-"A Man Called Horse" (1970)

"Same old savage stereotype. White actors playing cigar-store Indians."

-"Little Big Man" (1970)

"Chief Dan George was great and Dustin Hoffman was bad. But the picture actually showed some things realistically."

-"The Last Hunt" (1956)

"Showed the white man wiping out the buffalo and it depicted something of Indian values and religion. Pretty good picture for the time it was made."

-"Tell Them Willie Boy Is Here" (1969)

"The producer said he couldn't find any real Indians to play in this one. He couldn't find them because he apparently didn't look."

-"The Stalking Moon" (1967)

"The Indian was shown as a totally primitive animal who'd kill anything."

-"Broken Arrow" (1950)

"It showed what the Indians were mad about — namely, white people hunting them for scalps."

-"Flap" (Original title: "Nobody Loves a Drunken Indian") (1970)

"This picture made a joke of Indian rights. We don't mind a laugh at ourselves but this picture made us look like idiots."

FIVE INDIAN MOVIES "NOT ABOUT INDIANS"

Five "so-called Indian movies" have come out of Hollywood this year: "Tell Them Willie Boy Was Here," "Man Called Horse," "Soldier Blue," "Flap," and "Little Big Man." But they are not about Indians. They're about the white man and his treatment of Indians. They are Hollywood's way of cashing in on the current wave of interest in Indians.

During the last couple of years the general public has gotten the attitude that "the Indians have been done wrong," and Hollywood is now reflecting this mood. But they haven't really given us anything new. They still exploit Indians to meet their standard of making money at the box office. They use Indians to develop whatever is the current white man's view of himself. During the cowboy and Indian days, they used Indians to play up the destiny of the whites in the building of the West. Now in the days of Viet Nam and domestic crises, they use Indians to play up the white man's sense of guilt.

Many Indain people have been happy about these new movies. They have enjoyed seeing Indians as something other than treacherous villains who ride in screaming on horseback, shoot bows and arrows, kill people, and finally are killed themselves. Now this has all been changed. The new movies depict a certain false air of humanity. But they still aren't about real Indians, Indian values or Indian life as it is.

Everyone knows that Indians were taken advantage of in the past. These movies may have engendered some guilt in white people for what was done, but there doesn't seem to be any result in terms of changes or of doing anything about the past. Indian people don't have to be told what happened in the past. We know that our ancesotrs were shot down, and we don't have to be "patted on the back" by these movies. We shouldn't have to live being constantly reminded of the horrors of the past, and shouting that "we've been slaughtered by the white cavalry." All this is detrimental to our thinking. We should have a positive outlook about the programs, and the projects, and the things that we are trying to do today.

When are we ever going to see a real Indian movie? We could have beautiful stories about Indian heroes, set in real Indian culture, reflecting Indian thought, and mind, and heart in the world today. I don't think that we'll ever get one from Hollywood, because they have to make movies that will make money. They aren't interested in truth and realism. But if they ever would make a truly Indian movie, I think the "realness" of it would be sensational enough to make a successful movie.

There are more so-called "Indian movies" coming out in the future. But we still haven't gotten anything new from Hollywood in this new presentation of Indians. Hollywood has made millions of dollars exploitng Indians as a background for white stories. When are they going to give us a real Indian story?

—Interview with Hanay Geiogamah, who will direct an American Indian Theater Ensemble this summer in New York City.

Northwest Indian Times
Box 2772, Spokane,
Washington 99220

Movies are really killing Indians

By JOHN KOSTER
Special to The Gazette

NEW YORK — (NANA) — Peering down from the sun-baked crags at the wagon train, Hollywood's favorite Indian warrior, Anthony Quinn, signals the attack.

Whooping and shrieking, the painted savages swoop down and drive off the wagon train's pony herd. As the tribesmen gallop off into the hills, George Armstrong Custer, America's pure-hearted boy general — portrayed by Errol Flynn — hurdles after them alone.

Quinn, impetuous savage that he is, whirls and rashly charges back at the fearless white leader. With two strokes of his chromed saber, Flynn knocks the tomahawk from Quinn's hand, slices through his bridle, and conveys the beaten barbarian back to the wagon train.

"Yellow Hair!" the pseudo-Sioux grunts through his bent Irish-Mexican nose. "Yellow Hairâ No kill with rope!"

Crazy Horse

The film was They Died With Their Boots On, the year was 1941, and the Indian defamed by this portrayal was Crazy Horse, a tactician who serious students of warfare have compared to Jeb Stuart and a horseman who could have ridden circles around George Armstrong Custer or Errol Flynn with or without a bridle.

Quinn's portrayal was true to a stereotype movie Indian, one of the two usual film images of the Redman, both wild distortions based on a false concept. Firstly, the Indian is a savage, less than man, sometimes noble but a savage up to no good. The other image is that he is sometimes noble but stupid, a kind of blind fool.

For 50 years, Western on Western, moviegoers have been seeing these make-believe Indians. Millions on millions of us have had, through repetition, these two types engraved on our minds.

Now, the new moviemakers of Westerns say they are off to present the "real" Indian.

Advance men

Their advance publicity waves humanistic descriptives — "The Indian as a man, with strength and weaknesses, backed by a kinship with nature, strengthened by honorable traditions . . ."

Unfortunately, advance men in the publicity world are often just that — they are gone before the show comes to town.

In the current epidemic of 'good" Indian films, many of the white actors playing Indians seem too drunk or otherwise discombobulated to kill anyone. These pacified types are not the standard fare that was every boy's Saturday afternoon at the movies.

Invariably, each week the feathered redskin was gunned down in the fourth reel by the clean-cut kid who was true-blue to Mary Lou back at the fort. As boys we were introduced to the noble but savage Indian; the stereotype goes back to the cowboy-sheriff heroes of William S. Hart, Art Acord and Harry Carey — the early Twenties.

Too good

The second variety has had as long a life. Hollywood's biggest money maker and most staple product has always been the western. Who could want to change such a product?

Noble to a fault, that second type, honorable in all his dealings, and given to making speeches of friendship with the whites, remember?

He is, in fact, too good for this world, which is why he usually gets killed long before the picture ends, so that the bad brave can take over the tribe and lead it to certain destruction.

Tribally, Hollywood Indians seem to vary, graded by some unknown Hollywood casting cliches. Cheyennes are usually good. Sioux are a toss-up, they can go either way. Apaches, except in Broken Arrow, and Taza, Son of Cochise, are always bad. Why those two exceptions has never been explained. It could be Apache costumes were ordered by mistake, or the tribe's regalia look best in color. Navajos and Cherokees are merely dull.

What red men do

"Do you know what Indians do to white women when they capture them?" the hysterical redhead shreiks at Robert Wagner in White Feather (1954).

Robert Wagner didn't know, but he had a hunch. Screen Indians, you see, are presumably oversexed and given over to all forms of depravity.

They are also wife-beaters. And ever since ugly ol' Magua (usually played by Bruce Cabot) started carrying poor little Alice off into the forest primeval, hotly pursued by heroic Hawkeye (usually played by Randolph Scott), white women of the silver screen have blanched even whiter at the thought of writhing is some savage's steely grasp.

Not so the gentle Indian maidens, however. Ever since Debra Paget first set eyes on James Stewart in

Broken Arrow (1950) the film's ubiquitous white heroes have always been the answer to every movie Indian girl's teenage prayer. This obviously doesn't sit well with the Indian men, who prefer to have the best of both worlds, and the battle is on.

Knife up

Grunting and sweating, white hero and Indian villain punch it out with fist, tomahawk, knife, lance and burning log.

Quite often, the bad guy (i.e. the Indian) falls on his own knife, which conveniently lands blade-up. Should even this grace be denied him, he and his delinquent buddies stage a mass skulk-out while the old people shake their heads and wonder what's become of the younger generation.

As the full moon rises, the baddies strike out for vengeance and the fun begins. Two reels later, the nasty Indian (sometimes Hugh O'Brian) crumples in death and Robert Wagner and Debra Paget ride off, hand in hand, while the rest of the tribe rides off to noble starvation on their government claim.

Presumably Bob and Debbie lived happily ever after, and none of the neighbors ever knew she was an Indian. It is an historical premise in Westerns that Indian maidens make wonderful spouses for white men. Indian women, otherwise, are a glum lot always making corn meal.

'The Unforgiven'

"Strip off all her clothes! That way we'll find out whether she's an Indian or not," Charles Bickford snarls as a pack of irate frontiersmen descend on cringing Audrey Hepburn in The Unforgiven (1960) a study of pioneer prejudice which makes its heavy point by referring to the Kiowas as "redbelly niggers."

Audrey is indeed a celluloid Indian but she doesn't realize this until a few moments before she proves where her head is really at, by blasting her natural-born Indian brother's guts out with a Colt .44 so she can live happily ever after with Burt Lancaster, her white adopted brother.

Bickford's confusion is understandable, because nobody in Hollywood seems to be able to tell the whites from the Indians.

The Kiowas themselves knew Audrey was an Indian after glimpsing her at a distance, but presumably they didn't have TV or movies in their lodges and weren't subjected to the confusion which many viewers have about what a real Indian looks like.

Not easy

Raising an Indian girl in a redneck Anglo-Saxon farm family anywhere but in the movies, without anyone really sure whether she was an Indian or not, would be roughly the same as passing off a full-blooded Japanese as a Swede.

But in Hollywood, all things are possible, except, of course, letting Indians play Indian roles other than those of old wrinkled men.

The list of actors playing Indian roles runs the gauntlet from Boris Karloff, (Unconquered, 1939), to Victor Mature (Chief Crazy Horse, 1956), to Hugh O'Brian, (White Feather, 1954), to Victor Jory, Ricardo Montalban, Gilbert Roland, and Sal Mineo (Cheyenne Autumn, 1966), and crisscrosses over the career of the redoubtable Anthony Quinn, who moved up from the bit role of a nameless and drunken Cheyenne warrior in The Plainsman (1937) to Crazy Horse in They Died With Their Boots On (1941) and an Eskimo in Savage Innocents (1962) and finally, back down to the depths of degradation as the inept and alcoholic Chief Flapping Eagle in Flap (1970).

Hollywood's new wave of realism, billed as a boon to the Indian, has failed to impress most of them, except perhaps, as a sequel from those wonderful people who brought them smallpox.

A Man Called Horse, ballyhooed as the first picture to show the Indian in his full dignity, instead nauseated many red men. After one glimpse, most of them said they preferred the Good Old Days with Debra Paget.

Degrading

In the film, the Sun Dance rite of the Yuwepi religion, as sacred to a Sioux as the Blessed Sacraments are to a Catholic, were distorted and degraded into a super-gory fraternity stunt, and the Indians themselves found their image changed from that of Noble Savages to that if Less-Than-Noble Savages.

Little Big Man gave the public Dan George, a real Indian from Canada, while it threw the redmen a left hook by importing a Chinese Eurasian girl to play opposite hero Dustin Hoffman. The Indians liked Dan, ignored Dustin.

Hatchet job

Nobody planned it that way, but the movies have done a hatchet job on a whole people. The stock characterizations — noble but savage or stupid plus a few variations — were one with the big sky, the gallopin' horse, the old trail, the tumblin' tumbleweed, the wagon train and the water hole. The Western plots creak along like old wagon wheels.

What the Noble Redman is like, it would take more than one realistic movie to tell us. The tainted impression is deep and wide and in color.

What do they think, the 600,000-plus real American Indians, of the images of their ancestors and themselves that Hollywood projects on their screen?

Understandably they all may share the reaction of a deeply traditional young Sioux, John Eagle Shield, a consultant at the American Museum of Natural History, who summed up Hollywood's contributions to the original Americans:

"I like Westerns," he decided thoughtfully, "but only the kind where it's one cowboy shootin' another cowboy. There should be more of that stuff."

A SIOUX IN SUBURBIA

by John P. Koster

John Eagle Shield is an old friend, and was a guest at our home. He was to go to a Bergen County, N.J. town to teach a scout troop something about American Indian culture, and I accompanied him. The place we thought was the school seemed to be locked at all the doors we tried, but through the thick walls we could hear ominous sounds, first a single voice chanting mysteriously and then an answer, a deep rumble like a litany.

Toni, John's girl friend, made what, for an Indian, was the logical assumption: "They must be praying."

A suspicious-looking policeman came over and asked us where we were going. We told him. "That's up the road," he said.

"What's goin' on in there, officer?"

"Bingo."

We reached the school where we were to meet the scouts and heard the kind of blood-curdling screams that the cavalry usually mulls over in bad Westerns while they await the final rush. Inside a huge gymnasium, about a hundred shrieking scouts were carrying on in colored chicken feathers, crepe paper headbands, and smeared warpaint, ululating the familiar woo-woo-woo-woo noise that no real Indian can stomach, because it's the imitation war cry that Midwestern bigots use to make fun of them. The feathers, though, were the real killer, the ul-symbol of having killed, woumded, or unhorsed an armed enemy. To an Indian, seeing 100 screaming children in feathers evokes the same sensation a proud Army veteran would feel on seeing a hundred hippies dressed only in diapers made of American flags, pinned on with Purple Hearts and Distinguished Service Crosses.

The lady who had called me to find her an Indian expert asked John when he was going to dance and take part in all these wonderful doings.

"I'll talk, but I'm not going to dance," John said calmly but firmly. "Our dances are quite traditional, and in this particular atmosphere, it just isn't done. There are too many people who get up in colored turkey feathers and improvise anything. I don't believe in that."

Then, as the saying is, the fun began. A fat, bulbous man in a Boy Scout uniform charged us and began to berate both of us, but chiefly John, for this horrible statement.

"I've been pushing the American Indian for 28 years, but this is cutting the hair a little too close," the fat man said. He repeated this general line interminably, with his face turning redder and redder and his eyes popping out like a fish's, and his general feeling seemed to be that John's failure to do exactly as he was told was an inexcusable piece of treason, and that simply allowing him to talk would disappoint the children. John's own feelings were immaterial.

The whole scene was a masterpiece of ironic comedy, a fat, red-faced Caucasian in a phoney soldier suit plastered with the medals of some bloodless battlefield, irately insisting that he was the great benefactor to and expert on the American Indian to a Lakota-speaking, Yuwepi-believing, full-blooded, reservation-bred Sioux who kept trying to calm him down and convince him that he refused to debase his people and culture for a less-than-fat check which, needless to say, he never got.

John was a model of patience through the whole bloody mess, but after about ten minutes, the noise started to bother me and I told the fat man we were leaving. As we departed, his farewell salutation to the Red Sleuthound of Hell and his despicable white-renegade friend was to scream that every Boy Scout Troop in the nation would see that we were both fired from our respective jobs.

"This didn't put you in any jeopardy, did it?" John asked, his face showing concern for the first time. I laughed, and told him things like this happen to me all the time.

Toni's voice brought us all back to sanity: "Wasn't he cute in his little uniform?"

"Well, well, I've often wondered what happened to old Running Wolf."

GREAT LAKES INDIAN YOUTH ALLIANCE CALLS ON THE CONSCIENCE OF ALL AMERICANS ON MEMORIAL DAY

The Alliance is calling the attention of all Americans this Memorial Day to the extremes a materialist war-like culture will go to. They wish to invite all Americans with positive national values and conscience to come and observe the Mackinaw City celebration and judge for themselves what it really is and what it does to the minds of all Americans.

They wish to expose to all non-Indians whose relations remain safely, legally buried on this Memorial Day to the exposed bones of their Indian relatives in the Sacred Burial Grounds near the Straits of Mackinaw, Indian relatives who were exposed and placed in glass cages, a Death Zoo, for tourists eyes and business profits. A visitor who comes will also see the signs advertising authentic Indian diggings for sale, and finding prod

finding profuse mounds of non-Indian goods from Japan and Hong Cong. He will see many billboards and signs vividly si

and signs vividly symbolizing the extremes persons will go for material profit at the expense of the feelings of living Indian persons.

He will be able to see Boy Scouts and other Caucasians dressed in the Hollywood tradition, feathers, war-paint, and armed with clubs attack their fellow Caucasians in British costumes. Perhaps he will hear his small children say, "Will the Indians who live here really scalp us?"

(In anticipation of the protest, the management has changed the name from "The Re-enactment of the Massacre" to "The Pagaent".)

If you don't like it, do something about it.

WRITE TO THE COMPANY AND PROTEST THEIR DEGRADING ADVERTISING . . . DEMAND CONGRESS ENFORCE LEGISLATION OUTLAWING DISCRIMINATION AND UNTRUE ADVERTISING.

Indians get Dakota scalps

Racism is well-institutionalized in North America. It is kept alive by well-intentioned people who love their children and are good citizens in their communities.

This page has examples of racism offensive to Indians, and which is poisonous to non-Indians. In the left-hand column is John Koster's account of racism in the Boy Scouts, a frequently-encountered situation. The Michigan Indian people are doing battle against the annual pagaent at Mackinaw City re-enacting a "massacre" with whites playing the Indian and British roles, both. They also protest the racism which is in museums: it is only the Indian dead who are exposed for exhibition.

Sports pages do their share, as do schools who are the "Indians", the "Braves", the "Warriors". The above headline is one of many from the Mankato State College, Minn., newspaper. And the circular piece is a photo of a button distributed at North Dakota State University in the heart of Sioux country.

Advertising does its share too. Consider the promotional piece of Intercontinental Baking Company, manufacturers of Hostess products. Their "Chief Big Wheels" cakes (ugh!) mock our leaders, the sacred eagle feathers, even our names: "Little Big Mouth". Even Dennis the Menace, read by children all over the world, knows what "an injun" is like.

To our complaints, people respond, "Oh, don't be so sensitive." "It's just for fun." "Our Indian employees did not object." "I'm part Indian myself and I don't mind." "We always have been concerned about Indians."

But what we can't understand is why a society which holds Indians up to ridicule constantly seems to take on Indian things, as those who wear Indian headdresses (below). Or is that another form of ridicule and racism?

POWWOW: No one can accuse Mrs. Wesley M. Dixon of faltering in her devotion to a recent agenda at the Field Museum. The Women's Board there had an Indian-summer fashion show which she narrated. Some of the costumes were contemporary Sant'Angelo creations and some came from the museum's collection. (Sun-Times Photo by Pete Peters).

on racism

Hostess

UGH! I CHIEF BIG WHEELS!
LOOK! HERE COME LITTLE BIG MOUTH HE NEVER HAVE ENOUGH OF.. DELICIOUS BIG WHEELS.
THERE! HOPE YOU SATISFIED!
UGG

The President, Intercontinental Baking Company
Rye, New York

"DENNIS THE MENACE", CREATED BY HANK KETCHAM, APPEARS IN OVER 700 NEWSPAPERS . . . IN 43 COUNTRIES . . . IN 14 LANGUAGES!

It's The Year Of The Indian

more education ain't the answer

BEFORE

AFTER

CHIRICHUA APACHE

as they arrived from Fort Marion, Florida, November 4, 1885

THE SAME CHILDREN

Four months after arriving at Carlisle

Some Notes on

INDIAN EDUCATION

by Lehman L. Brightman

The Bureau of Indian Affairs operates a school for orphans and other dependent Indian children at Pierre, S. D. Each child is issued two sets of clothing, one to wear while the other is washing. If each child had three sets of clothing, the clothes could be ironed, but as it is their clothes are always wrinkled. There are no curtains at the windows or rugs on the floor. There are very few toys for the children to play with. The children bathe by grades; each child gets a bath every eighth day. The school runs from the first to the eighth grade; the children are five to fifteen years old.

School authorities dictate not only to children, but to their parents as well. Weekend visits home, parents' visits to the school, the duration and nature of every family contact with the child, all are controlled by the staff. At the Tuba City Boarding School on the Navajo reservation in Arizona, children are allowed to see their parents only on occasional weekends and if the school feels the child needs to be punished, they may not see their parents at all. The BIA generally discourages visits by the parents because the children get upset and troublesome afterwards and the number of runaways increases.

The high rate of running away is explained partly by the boredom and lack of recreation at the schools; breaks in the military routine are rare. Last year, two Navajo boys froze to death on their way across the reservation after running away from school. They were trying to walk 50 miles to their home. Others try to escape by drinking or by sniffing glue, paint, or gasoline.

Despite such problems, despite the large number of children who are classified as trouble-makers and bounced from school to school until they are old enough to drop out or join the service, despite all these symptoms of serious trouble, the BIA solution is not to change the schools, but to punish the children. In 1969, the entire BIA school system employed *one* full-time psychologist. One Indian boy who had attempted suicide six times was sent to Chilocco for lack of anywhere else to send him. Recently the superintendent at Chilocco was asked what he would do if he had more funds: "I'd build a jail and hire more guards," he replied.

Suicide among Indians, students and adults, is a separate full-scale social problem. Overall, the Indian suicide rate is ten times the national average; on some reservations it is one hundred times the national average. One boarding school, the Busby Indian School on the Northern Cheyenne reservation in Montana has 250 students and had 12 suicide attempts in 1969.

Stewart Indian Boarding School, Stewart, Nev.

- Students are given thirty minutes from the time they enter the mess hall to eat and leave.
- Seconds are never given. Children caught going back for seconds are placed on work details, sometimes for 30 days. Students complained of small quantities, the lack of variety, and contamination of the food. The dietitian denied that the meat had maggots, but admitted that the noodles were weevilly.
- There are no showers in the morning or after 7:30 p.m.
- The television sets are turned off at 7:30 p.m.
- The principal considers the school to be "prevocational." He said most of the students were there for "custodial and remedial reasons." Runaways are common. One boy was sent to Stewart after serving a sentence in the Juvenile Hall in Elko, Nev. After a short time at Stewart he ran away, back to the Juvenile Hall where he asked to be readmitted.

INEQUALITY IN EDUCATION
Number Seven, February 10, 1971
Center for Law and Education
Publisher
38 Kirkland Street
Cambridge, Massachusetts 02138

Children at Oneida Parish School, Wisconsin several decades ago. Oneidas there have lost their own songs, 1971.

INDIAN LAND IS FOREVER

an essay by Aroniawenrate

Fifteen years is a long time to fight for the right to live as did his ancestors and fathers. Fifteen years is a long time for a man to fight for the right to earn his livelihood by fishing as his people have fished since the first salmon entered the Nisqually River.

"They'd get me down with my knee toward the ground and ram my knee into the ground, rub my face in the sand, and drag me around by the hair, asking, "What are you doing with all that hair? Think you're Geronimo?"

"They keep after us. They showed me the new nightsticks they were issued. They said that they were going to use them."

He was talking about the State of Washington's Fish and Game wardens.

Al Bridges stands with his arms folded across his chest. His black hair falls upon his shoulders. He is, indeed, a modern Geronimo as he fights with unyielding determination, for his family, his nation, and for all Indians.

He is an Indian, and wishes to remain an Indian. He will not be swallowed by assimilation into a society he knows is not his. He has fought, along with others, for fifteen years for this right to remain Indian.

Fishing has always been the main source of existence for most Washington tribes. Commercial and sports fishermen make huge catches of salmon in the ocean, inlets, and at the mouths of most rivers. The fish caught by Indian fishermen is less than 1% of the total caught, but still, in the eyes of the whiteman, this is too much. The Indian is considered an "intruder" into their business for naturally, salmon fishing is nothing but a business for them -- even the so-called sportsmen fish in competition with one another, and not for the need of feeding their families.

Hunting and fishing, and the gathering of seeds, berries, nuts, and roots are the way of life of Indian peoples for thousands of years. This way of life goes far beyond the act of gathering and consuming these foods. To bring down wild game is a test of skill and courage only in a small way; for these skills would be as nothing if man hunted out of greed. Fellow creatures of our earth mother are brothers, and we must praise the fallen and beg forgiveness. Each creature and plant is sacred and we praise their beauty and thank our earth for allowing us to share her bounty.

A fallen deer is a child of the Spirit Father, and a prayer is born within the heart, and a praise is sung within the spirit that his journey be one of beauty. We are all a part of our earth, and to know all fellow creatures intimately is to be ever close to this earth. Our ties with earth must forever be strong and true, for to neglect or forget the closeness is to become a wandering ghost without a home, a dry and withered plant blown by winds and ever unable to sink roots into the warm soil which is life.

We walk the forests, plains, deserts, and mountain with eyes and minds open to the beauty all around. The circling hawk and leaping fish and wind-swaying trees are a language all men were meant to understand. To run through a forest blindly or to walk a plain with a mind full of self-indulgent thoughts is to miss the voices of our fellow creatures.

To fight for this right to be one with earth is strange to usual white thinking. We wonder at the people who make these laws against us. The Indian is not the one who destroyed the buffalo. It is not our factories and refineries which are polluting this earth. It is not our bulldozers and dams which tear-up and drown so much beauty. We would see the herds of buffalo once more in great numbers upon our plains. We would forever walk among giant trees the whining teeth of metal saws have never touched. Gladly would we praise the calm of a clear sky unblemished forever.

Our brothers will fish as did their ancestors. The racks of fish will once more be seen in Washington drying in the warm sun. Too much has been taken of our ways of life. We will retain our Indian ways. We do not wish to become a part of this rootless and greedy society we see surrounding us. We will be as islands in this sea of confusion. We will await the birth of the whiteman who has been so long trapped in his womb of self-gratification. We have much to share in the ways of beauty. We wait.

RATTLESNAKE ISLAND: California Pomo Occupation of Ancestral Land

"We've been robbed and cheated and kicked around for a couple hundred years. They've always taken advantage of us and put us where we don't want to be. Now they are not going to take this from us."

These are the words of Dewey Barnes, one of four spokesmen for the El-em (village) branch of the Pomo Tribe now occupying Rattlesnake Island, in Clear Lake, north of San Francisco.

Clear Lake is a blue-green crystal surrounded by vacation and fishing resort. The squared-off cancer of housing development is a rapidly spreading disease. In usual whiteman-fashion, all available land must be built upon and changed.

On the tip of a peninsula at the southern end of Clear Lake is the El-em, Pomo settlement of Sulphur Banks. To reach it one must travel upon a dirt road through a plundered and torn landscape. In order to rape the earth of minerals, a mining operation has gouged out huge pits and destroyed whole hillsides. Having extracted all of the riches, the land has been left with bowels exposed, and our earth mother must work many years to heal this wound.

Sulphur Banks is still green and the trees and grass still grow here. The Pomo Indians of this settlement number eighty-three, and the fifty-two acres left them is a fraction of what they once held in trust forever.

Mudon means island, and the island is now known as Rattlesnake Island. It is only a few hundred yards from the shores of Sulphur Banks. Seven families are now occupying this island, and have been since May 1st, 1970, and according to these residents, will be there forever.

Boise-Cascade Corporation says the island is their own, and they wish to build housing there. When men employed by Bell Telephone were seen to be laying wire to the island, the Indians demanded to know what they were doing. Evasive answers were all they got. The Indian men were at work, so the women got rifles and shotguns and informed the telephone men that no lines would be laid. In the panic to escape, the whitemen grounded the barge they were riding in on rocks and almost capsized. The Indian women said it was very hard to keep from laughing at the time. Spools of wire lie where they were dropped.

Boise-Cascade said the Indians must leave. The Indians stayed. Now Boise-Cascade says they don't mind the Indians being on the island "for the time being". Boise-Cascade can't seem to find the proper proof that they own the island. The Indians are waiting patiently for the deed to be found. "Let Boise do the research," is their aim, and even if a deed should be found, it just might prove to be based on a promise, a lie, or outright theft. The Indian is strong again and ready for anything.

Rattlesnake Island is a green mass of rich vegetation. A house, tent camps, and small garden plots are scattered in random clearings. At one end of the island is an ancient burial ground of several acres, and a descendant of one of those resting there is with the occupation force.

Smoke drifts from the campfires, and low voices can be heard. Children run and play and peace is the theme. On weekends, a ball dance is held and many Indianvisitors come to look things over and to talk.

When the first Indians came ashore, they decided on certain necessary measures: that four spokesmen be elected by the people to voice their course of action, that no guns be allowed on the island, that whites be allowed to visit for only short periods of time, and that outside Indian supporters be invited on weekends.

Dewey Barnes rows eight children to and from the island so that they do not miss school. A forest ranger donated fresh milk for the children of the island. The local whites seem mostly amused by the whole situation and are in sympathy

And so the El-em of Sulphur Banks occupy their ancestral island. They are in need of a large boat an outboard motor, as well as garden tools and emergency funds. Or just encouragement. Write: Dewey Barnes, General Delivery, Clear Lake, Calif.

PYRAMID LAKE, NEVADA: A Desert Lake About to Die

Pelicams wheel the sky in a bright necklace, a silvery flight of magic, then wheel again to become a darker hue. They skim the surface of the most beautiful lake in northern Nevada, fishing as they have for countless centuries. Seagulls and a hundred other seabirds praise the lake with their flight and their cries echo to the stark desert mountains all around.

The pyramid stands tall and white vaoprs of steam drift around the peak. The pinnacles at the north shore are like a landscape of upthrust spears, and here the geyser hisses and spouts in its given rhythm. The flow from the geyser forms sacred pools which can cure all body and mind pains.

The Truckee River enters the lake at the south, and in the green and winding course of its entry live the Pyramid Lake Paiutes, guardians of this sacred lake. The ancestors of these Paiutes fished and hunted here even when the lake was part of the vast inland sea of Lake Lahontan, created by the melting glaciers. Ancestor carvings in stone can be found all around the lake, and many are located high up along ancient shorelines.

The Pyramid stands now partly on shore, where once its feet were in the lake. Anaho Island, the nesting grounds of the countless seabirds, gets closer and closer to the shore as the waters of the lake recede. Coyote and fox patiently sit on the shore awaiting the land bridge. Coyote and fox know the whiteman, and are confident that soon the young pelicans will be their feast.

Pyramid Lake is drying up; at from 30 to 50 inches a year, it is drying up. Soon it will be just another stagnant alkali mud hole. Soon all the fish will die and all the seabirds leave forever.

And where do the waters go? And why does the lake run dry? The answer is the usual pain we Indians have born so long -- whiteman greed!

Dams along the Truckee River divert the water to the prosperous white ranchers and farmers in the Fallon, Nevada, area. To grow crops and graze cattle and sprinkle lawns and bank accounts with green is not enough, though. Acres and acres of ponds and swamps must also be theirs. For with all that money and leisure, they must of course have a duck-hunting preserve all their own.

Whiteman, where is your conscience? You mouth anti-pollution slogans and speak of conservation and land preservation, but is there any truth in your words? Have you reached the point where you are completely existing in a make-believe world of good intention hallucinations?

Another excuse that the whites use is that "those Indians don't use the land to its fullest advantage." Do you rape your mother? Must you cover her with chemicals and force her to yield crop after crop of food, food grown for the singular purpose of making profits? Doesn't natural beauty count at all? Isn't it possible that our earth mother set aside areas for her creations to live in, in peace and harmony with her wishes?

Let us co-exist as nature meant. Let us live as brothers dedicated to the preservation of all fellow creatures and creations upon this wondrous planet. Now that we stand on the brink of complete extermination as a species, isn't it time that all men began to council wisely, and to dedicate themselves body and soul and spirit to the betterment of all?

March 7, 1971/San Francisco Sunday Examiner & Chronicle

photos by Margo Moore

Indian 'foreigner' in jail

Sentence worse than solitary

Canadian Press

TORONTO — Mr. Justice John Brooke yesterday reduced the sentence of a Cree Indian convicted of manslaughter, saying that locking a prisoner up with men who do not speak his language would be worse than solitary confinement.

The Ontario Court of Appeal judge reduced a 10-year sentence imposed on Gabriel Fireman to two years. Fireman received the 10-year term Nov. 19, 1969 after pleading guilty to manslaughter in the shooting death of his 23-year-old cousin, Eli Fireman.

"I think his imprisonment would produce a loneliness that would be greater than that in isolation," said Mr. Justice Brooke. "He can speak no English. How frustrating his existence, when all those around him do not speak his language nor he theirs."

The shooting occurred July 30, 1969 at an isolated Cree settlement on the shores of the Attawapiskat River, on the west shore of James Bay about 140 air miles northwest of Moosonee.

When relatives ordered a large shipment of liquor, the Fireman cousins were among those who began drinking. About 12 hours later both men were drunk and the shooting took place, for no apparent reason.

"When he killed his cousin the people were shocked and rejected him," said Mr. Justice Brooke. "He remained ostracized. He was detained by the people and turned over to the police when they arrived.

"It was only after he had taken communion at their church that his family would look upon him."

The appeal court judge noted that Gabriel Fireman, 27, was a good trapper but had only finished the equivalent of Grade 5 in school.

"The settlement is remote. Police visit the area rarely, as there are few calls for their services. In 30 years there are no instances of major crimes there.

"He lived in a community where time is told only in seasons. His sentence of 10 years is something he is not likely to understand fully, for he is unfamiliar with the calendar measurement of time in terms of days, weeks, months or years."

For the rest of the Attawapiskat Cree community, the lesson lies in the fact that "justice appears to have been done and that there is respect for the law."

"This is best accomplished if the prisoner is returned to society before time makes him a stranger and impairs his ability to live there with some dignity," the judge said.

"The appellant (Fireman) has not by his previous conduct indicated that he is a dangerous person from whom society must be protected. Frankly, I think it is doubtful that prison is the answer.

"But that is our way."

CANADA

NATIVE PAROLEES GO TO TRUDEAU

EDMONTON (CP)—The plight of native people on parole in Edmonton will be brought to the attention of Prime Minister Trudeau by the president of the Native Brotherhood Society.

Calgary Herald

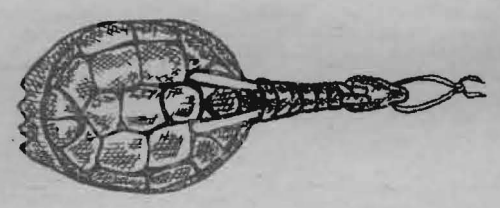
Joe Mercredi said Tuesday he plans to hitch-hike to Ottawa next week with a ball and chain attached to his leg to stress to the prime minister the need for a Halfway House in Edmonton.

APR 21 1971

He siad the prime minister will be sent a key to the ball and chain by registered mail.

Mr. Mercredi, who expects to leave the city either next Friday or Saturday, said he expects his trip to Ottawa to take five days.

He said the prime minister has a fund for special projects and a portion of this money could be used to establish a Halfway House in Edmonton.



Indians fight medicare fees, citing promises in treaties

APR 10 1971

Calgary Herald

A hard-line refusal to pay medicare premiums is being reinforced at a meeting of Alberta Indian chiefs Thursday.

The all-chiefs conference was called in response to a letter circulated by federal officials advising that all Indians employed full-time must now pay their own premiums.

The Indian Association of Alberta has taken the stand that Indians were promised free medical care in treaties they signed with the federal government.

In a federal program begun here in July 1, 1969, all citizens, except those in need, were required by law to contribute to the health plan.

However, Alberta Indians at that time boycotted this ruling by refusing to register in the plan.

After a one-month deadlock, the stalemate was solved when the federal government agreed to pay premiums on behalf of treaty Indians. However, federal officials emphasized that it was a "temporary" measure.

Recent legislation passed in this province requires employers of more than six persons to deduct premium payments from pay-cheques.

STOPPED PAYMENT

The federal department of health and welfare took this occasion to cease paying premiums for treaty Indians who are employed full-time.

Harold Cardinal, president of the Indian Association of Alberta, said the organization will maintain its stand that the federal government is responsible for the payment of all health costs, according to treaty rights.

WILLIAM THOMAS
Edmonton, a Cree Indian just appointed regional superintendent of education in Alberta by the federal department of Indian affairs.

Indian Affairs assumes control of Soo band

APR - 2 1971

Special to The Globe and Mail

SAULT STE. MARIE — The Department of Indian Affairs has taken over the financial affairs of the Garden River Indian Reserve, 10 miles east of here, because the band council has been unable to approve a 1971 budget.

A. L. Cameron, Indian affairs agent in Sault Ste. Marie, said welfare cheques for reserve residents, normally given out through the band council, were distributed by his office yesterday. Mr. Cameron said his office has also assumed responsibility for road maintenance and other matters normally borne by the council.

Mr. Cameron said a split in the council and lack of a quorum at some meetings have prevented approval of the budget. The deadline for approval was yesterday and the department moved in at once when the budget was not forthcoming. Mr. Cameron said this is the first time such action has been taken in Sault Ste. Marie.

Indians plan court action over TV film

MAY - 7 1971

The Union of Ontario Indians plans to seek court orders against the Canadian Radio-Television Commission and CTV if the network will not drop a program the union considers slanderous.

The decision to move toward legal action was made yesterday when representatives of the CRTC and CTV failed to attend a meeting with the union over the planned reshowing in July of The Taming of The Canadian West which the union claims is discriminatory and historically inaccurate in its portrayal of Indians.

James Karswick, lawyer for the union, told a press conference at Queen's Park that he will write to the CRTC and CTV asking for the program to be dropped. But if there is no response within two weeks he will seek court order requiring the CRTC to use its powers to stop the reshowing and CTV not to rescreen the production, first broadcast early last year.

Fred Plain, president of the union, said that since the film was first showed the union has been trying to get help from the CRTC and an apology from CTV.

"Almost as if they were working together with a common purpose, the CTV network and the CRTC continue to waffle and give the Indian people the usual Indian answer: 'We'll look into it and report back'."

ESKIMO JURY HEARS TRIAL

APR 19 1971

RANKIN INLET, N.W.T. (CP) — Canadian legal history was made in the Northwest Territories this week when a six-member jury, all Eskimos, heard evidence in the trial of another Eskimo accused of rape.

Chief Justice William Morrow of the Territorial Court said: "This is the first time in the history of Canada . . . that an all Eskimo jury has been chosen to try an Eskimo."

The members were chosen from the voting list at this remote community on the northwest coast of Hudson Bay. Final selection: A department store clerk, a garbage collector, the settlement clerk, a carpenter, a housewife and one unemployed man.

The defendant, Joachim Kavik, was acquitted.

Ottawa plans summer work for 300 Indians

APR 1 1971

GLOBE

OTTAWA (CP) — The Indian Affairs Department plans to hire 300 Indian university and community college students for summer work this year as part of its drive to attract Indians into the public service.

Two years ago, the department established a recruitment program "to increase the numbers of Indian people either occupying decision-making positions, or having the potential to rise to responsible levels."

As of Jan. 1 this year, the number of Indians employed by the department climbed to 1,114 compared to fewer than 700 two years earlier.

Counting the 652 Indian teachers employed in all regions, this meant that 28 per cent of the department's 6,238 employees had Indian status.

Wildlife laws ruled invalid on reserves

By GORDON AALBORG
Journal Peace River Bureau

HIGH PRAIRIE — Provincial wildlife laws cannot be applied on Indian reserves, a provincial judge ruled here Monday.

Judge B. O. Barker dismissed a charge of trafficking in wild meat against Charlie Cardinal of the Sucker Creek Indian Reserve. It had been alleged that he sold wild meat to a fish and wildlife branch undercover agent.

Mr. Cardinal, an elder brother of Alberta Indian As- Cardinal, was represented by association lawyer R. F. Roddick.

In a written submission to Judge Barker, Mr. Roddick said sections 72 and 80 of the Indian Act take precedence over the province's Fish and Wildlife Act and the power to make decisions regarding game on an Indian reserve is "strictly federal."

Judge Barker said his decision was based upon study of both the Indian Act and pertinent provincial legislation. The decision likely will be appealed, he said.

By BRUCE WEST

Ancient truths

It would appear that Canada's Indians are taking a decidedly gloomy view of the chances of getting ourselves out of the mess we have made of our environment. John Morley, a Toronto man who is sympathetic to the demands now being made by the Six Nations Iroquois Confederacy that their ancient independence be restored, recently sent me a collection of prophecies which have been passed down for centuries by the Indians. "At this 'Time of the Longest Shadows' I want to pass along to you the prophecies which have been told to me by the Hodenoshonnees," says Mr. Morley. "All across Canada, from the Mic-Mac in the East to the Haida in the West, the Original People have their prophecies, and they tally to a remarkable degree. Here, then, are some of the Prophecies of the Iroquois . . . 'When man can no longer drink the water of the spring and the stream, then we are getting near the end. When the trees start to die from the top, then we are getting near the end. When the birds cannot make their nests on the ground, then we are getting near the end. When the ears of corn, our supporter, grow near to the ground, we are getting near the end. There will be a great darkness come over the earth, we have been told to make sure we always have enough food in the house for the long dark time that is to come.'" These old prophecies were provided by Verna Logan, wife of Chief Joseph Logan, of the Iroquois Village, Six Nations Grand River Lands.

Chief Logan

The chief's own contribution reads: "The end will come with oil covering the waters, this will catch fire and everything will burn."

Acklin Davey, a Mohawk on the Six Nations Reserve, repeats this ancient forecast: "When our children can no longer speak our languages, then it is near the end. The Creator said that first He would take the children. One day you will wonder where are all the children. It is true, many of our women do not want to have children any more. So you see the children are being taken first. The time of the prophecies is here, now. The air is dying, the water, too. The plants are not growing properly. When my people shall gather in groups all across the land, saying 'What shall we do? . . . then this is near to the end. And this is what we are doing now!"

Says William Smith, a Mohawk on the Six Nations Reserve: "There are not so many birds anymore. You hardly ever see a woodpecker. The birds feed on the insects that kill the plants and trees. There aren't the insects for the birds to eat. They've been poisoned. Man is going against nature. Everything's changing. The fish are dying. The water is dirty."

"These people know what they are talking about," says Mr. Morley. "They have never allowed the day-to-day struggle for survival in a materialistic society to eclipse their ancient truths and wisdom. The Iroquois should know for, after all, they are the tribes of the Eastern Woodlands and, as such, were growing crops on this continent many thousands of years before the white man discovered it . . . And, let's face it, we've turned their land into one gigantic garbage dump."

For this and other reasons, the people of the Iroquois Confederacy do not want to become citizens in the white man's world.

The VANCOUVER SUN: May 1, 1971

SCHOOL TEXTS SCANNED FOR BIAS

Education centre fights 'sly Indian in ambush' myth

By MIKE GRAHAM

Textbooks that insult Indians by committing factual errors and ommitting fact should be swept out of the classrooms.

And the provincial department of education's curriculum committees should guard against these types of books so they don't creep back into the classroom without being revised.

That is the opinion of the director of the University of B.C.'s Indian education resources centre, Alvin McKay, a former elementary school principal and himself an Indian.

The centre, which has just completed a survey of many of the history, social studies and reading books used in public schools here, has asked the provincial education department for help in revising a number of books and pulling others out of the schools.

McKay said it has asked the department to approach publishers of these faulty books with the understanding that unless the picture is changed the books would lose their official status within the school system.

So far, though, the department has not even bothered to answer the centre's request, he said.

There are a number of books containing blatant examples of bias, he explained, although often the books simply ignore Indians altogether when exploring the history or social conditions of Canada.

The idea of two "founding races" — which refers to the French and English language settlers — quoted in a number of books, and the use of early European mapmakers' and travellers' diaries without referring to the original passages praising their help received from natives, are the two most cited cases of bias mentioned by teachers, said McKay.

Often the complaining teachers have Indian students, he said, and they are most aware of how these misinterpretation of the natives' backgrounds can lead to modern-day prejudices.

The centre is in contact with more than 900 B.C. school teachers, most of whom are in elementary schools with some native Indians as students.

The most blatant example of bias discovered by the centre, which has been working on the problem since its founding a year ago, was discovered in a Grade 5 reader used by most students in the province.

Published by J. M. Dent and Sons in 1962, Under Canadian Skies is a book of short stories, one of which is supposed to recount the life of a Northwest Territories Indian named Almighty Voice.

It is based on an autobiographical account written by Chief Buffalo Long Lance, in a book called Long Lance.

Long Lance writes: "Almighty Voice . . . has been arrested by the mounted police for killing a range steer that belonged to the government of the Northwest Territories. He had thought it was one of a small herd that had been given his father."

The re-written version of this story in the Grade 5 reader begins: "Almighty Voice was not really a bad Indian.

"He just wanted his own way and didn't want to obey laws . . . He wanted to show them what a 'heap big Indian' he was.

"One day when Almighty Voice was riding across the prairie, he suddenly came upon a cow that had strayed from its herd. There was no one to be seen anywhere. He thought he could break the law without being found out. He shot the cow . . ."

From there, the twisted version in the Grade 5 reader of

ALVIN McKAY
. . . revision needed

Almighty Voice's misunderstanding about the ownership of the cow moves on, piling one cliche about Indian behavior on top of another.

Long Lance tells how Almighty Voice was arrested for stealing the steer, but when a policeman through an interpretator jokingly told him he would hang for the offense he escaped, running 14 miles carrying a ball and chain and fording the Saskatchewan River on a hastily made raft.

The reader, for reasons known only to the short story writer who adapted the tale, says that Almighty Voice escaped from jail, galloping off on a horse.

Eventually, says the reader, Almighty Voice received his just desserts. "Poor Mistaken Almighty Voice!

"By breaking the law and fighting, he thought he would show his people what a big Brave he was. He forgot that the law he broke was made to protect Indians as well as the white settlers."

In fact, Almighty Voice eluded capture for two years in spite of a massive manhunt.

But he decided to make a stand with two friends, Long Lance recalls, and they held off 12 Mounties, "a command consisting of every spare man from the Prince Albert Barracks of the North-West Mounted Police," a 25-man contingent from Regina, a nine-pound field gun, a Maxim gun, and a number of civilian volunteers.

"We have had a good fight today," Long Lance quotes Almighty Voice as saying after the first day's battle. "I have worked hard and I am hungry. You have plenty of food; send me some, and tomorrow we'll finish the fight."

After a number of days of siege, including eight hours shelling b ycannot, Almighty Voice and one of his two friends were killed.

The other was discovered alive so a policeman "walked up to the hole and put a finishing bullet through the wounded lad's head."

The two versions of this story clearly illustrate the bias inserted into a number of tales about Canadian Indians, McKay said.

"In the version for school children, Almighty Voice is a coward and thief — an Indian who 'deserved' to die," he said. "In the other he is a man of honor killed through a misunderstanding."

The centre has found that this type of bias creeps into almost any mention of Indians in textbooks, with very little sympathetic accounts of their character.

In the Grade 2 reader, Stories Old and New, a short poem called The Archer ends this way:

"And sometimes I am Robin Hood,
That olden archer brave and good;
And sometimes I'm an Indian sly;
Who waits to shoot the passers-by."

Since the education department will not put publishers on notice for these types of prejudicial displays, said McKay, about all the centre can do is warn teachers to watch for them.

But the centre is also concerned about including Indians within historical accounts of Canada, he said, and here it can take a more positive role.

This summer native Indian teachers — there are 35 in B.C., out of a total of more than 22,000 — and student teachers will be working on developing curriculum materials on historical, cultural and contemporary aspects of the Canadian Indian people.

Almost all the early mapmakers — a term McKay and the centre prefer to use rather than explorers, since Indians were North American explorers too — placed heavy credit for their work on Indians who guided them and offered aid wherever they went.

Yet in spite of this, he said, these accounts are usually dropped in favor of painting a picture of the Europeans facing the wilderness alone without ever seeing a fellow human.

The different cultures and the wide variety of Indian people living in North America is ignored, or is overlooked by scientists studying only one village, he said.

Native Indians can best recount the lives of Indians, he said, and are most aware of their differences., When prepared the material will be sent out to teachers. One-third of the province's total number of teachers have at least one Indian child in their classroom.

Eighty teachers have also enrolled at UBC this summer for a special course on Indian education that offers the views and cultural interpretations of Indians themselves.

The Indian education resources centre is operated by a 15-member council from the B.C. Native Indian Teachers Association and is the only Indian-operated institute of its type in Canada.

"Yes, my little one—you are an honest-to-goodness real live Indian"

Indian complaint

Reports bottoms fall out of coffins

CHILLIWACK, B.C. (CP) — Coffins supplied by the federal Government to indigent Indians are so shoddy that the bottoms have fallen out when they were used for heavy persons, says a delegate to the annual convention of the B.C. Indian Homemaker's Association convention.

Celena John said the $150 coffins are made of hardboard and have caused so much embarrassment that Indians on northern B.C. reserves have been building their own or contributing money to buy better ones for their poor.

Delegates unanimously passed a resolution asking that the $150 appropriated by the Government for coffins be increased. Duncan Clark, regional superintendent of community affairs for the Department of Indian Affairs, promised to look into the matter.

Peace path pointed out

Vancouver Province APR 28 1971

Special to The Province

KAMLOOPS — Canada's alienated young people are looking to the Indians, who were once called savages, to lead the world to peace, delegates to a national conference on Indian culture were told here Tuesday.

Ernest Benedict, director of the North American Travelling College and anthropology department of Trent University in Peterborough, Ont., said thousands of young people are on the roads "looking for peace and answers that the old generation could not give them."

He added: "The young people have looked at Indian culture and, as we see, have in many cases adopted Indian dress and motifs.

"They realize that the people who were once called savages can lead the way to peace."

Parliamentary secretary Judd Buchanan, representing Indian Affairs Minister Jean Chretien, told chiefs and delegates from across Canada that Chretien hopes to assist in the "positive implementation of the views and aims of the conference."

Coqualeetza Indians seek MPs' support

Vancouver Sun

APR 27 1971

Sun Staff Reporter

SARDIS — The Coqualeetza Indian education committee has written to all MPs asking for support in their bid to take over the former Coqualeetza hospital here.

The letter accuses the department of Indian affairs of "shameful tactics" in rejecting Indian proposals to turn Coqualeetza into a cultural and educational centre.

Committee chairman Wilbur Campbell says in the letter that the department's assistant deputy minister, J. B. Bergevin, rejected the plans in March without giving satisfactory reasons for his decision.

The committee earlier had submitted a feasibility study for Coqualeetza and detailed briefs on two programs — social services training for Indian women and arts and crafts training — which it had hoped to start this year.

"The Indian affairs department, as one would expect, did not advise, help to coordinate, encourage or counsel in regard to our plans for Coqualeetza," the letter to MPs says.

"On the contrary, the assistant deputy minister set himself up as prosecutor, judge and jury all in one person. As such he had no troubles to come to a verdict. . . . Indians affairs has long decided on, regardless of the merits of our proposals."

The letter, also signed by Chief Gordon Hall of the Skulkayn band in Sardis, charges that Indian Affairs Minister Jean Chretien is "deeply scared" of placing such proposed training centres as Coqualeetza in Indian hands.

"Not only would such centres cost money, but they would certainly wrestle away from the minister many powers of making decisions.

"Ottawa's central powers of Indian affairs would become decentralized and responsive to regional Indian organizations. It is this prospect which causes fear and anxiety in Chretien's mind."

Campbell said about six band members have been occupying former doctors' residences at Coqualeetza for the past two weeks to "bring negotiations (with the government) down to the band level."

Bergevin has said he is recommending that health and welfare retain the property.

Indians seek choice in learning language

MAY - 1 1971

Vancouver Sun

KAMLOOPS (CP)— Delegates to the second national conference on Indian culture were given details Thursday of a $9.5 million federal government program to promote Indian arts and crafts, and told there was little chance of having original Indian artifacts returned by museums.

Delegates also called Friday on the Quebec government to stop forcing their children to learn French.

A resolution calling for the return of Indian artifacts now in museums also received strong approval. It referred to "stolen goods" and asked an end to "white exploitation of Indian culture."

The motion was aimed specifically at artifacts taken from the Kwakiutl Coast Indians of B.C., in the 1920s which now are in the National Museum in Ottawa.

Ted Brasser, an ethnologist at the national museum in Ottawa, said Indians have had many of their cultural objects stolen by museums and dealers across the country and that he didn't think there was much chance they would get them back.

He said red tape would make restoration of artifacts almost impossible without "pressure from outsiders."

In the meantime, he suggested, a price list should be circulated to prevent artifacts worth several hundreds of dollars being sold by individuals for almost nothing.

Delegates were also told that the federal government will make $9.5 million available in a five-year program for promoting, developing and marketing Indian arts and crafts

B.C. Indian band granted new rights

MAY 11

VICTORIA, B.C. — (UPI) — The Cape Mudge Indian band on Quadra Island will form Canada's first Indian municipality as the result of an agreement signed by the federal and British Columbia provincial governments.

Municipal Affairs Minister Dan Campbell announced here yesterday he and a senior federal government official signed the historic, seven-page agreement in Vancouver Friday.

The agreement, which requires formal ministerial approval in Ottawa, guarantees funds, services and programs currently available to the Indians through the Indian Affairs Department will be continued, despite the reservation's municipal status.

The Cape Mudge Indians, the first in this province to request an opportunity to vote on whether to become a municipality, will cast their votes in a referendum this fall, Campbell said.

There are 300 residents on the Cape Mudge reservation on Quadra Island, located in the Strait of Georgia about 130 miles north of Vancouver.

PEEL RIVER PRESS

One Year(24 issues)------- $4.50
Six Months(12 issues)----- $2.50

Fort McPherson, N.W.T. Moon of Stoney Cr. Hunt **1971** | **15cents**

Spectators on the bank during Dog Races at New Years celebrations in McPherson.

How the Peel River Indians make their living in the Mackenzie Delta.

by John Simon

I often hear the expression made by white people saying, I lived this many years in the north and I know how the people make their living.

My opinion on this simple remark is that, nobody knows how the people of the Mackenzie earn their living and nobody really gets to know these people except he actually lives the everyday life of these people.

And my suggestion on this is to get a volunteer white man to live the life of an Indian for one year. (An anthropologist) will be an ideal man for this.

Give the man general hunting licince and I'm sure the people will loan him one dog each to make up a team, also a tent and a camp stove, a pair of snowshoes, one big game rifle, one 22 rifle, one sleeping bag. These are the things that the Indian will have to make his living.

To go fishing from July to September he will have enough money to get about two nets and enough groceries to last him one month. During this time he is expected to get enough fish, both for his family and his dogs to last him through the winter or at least till the 15th of March at which time he is expected to trap enough muskrats to feed his dogs.

From about the middle part of May he is able to shoot muskrats on the ice, since all the snow and rat push-ups will have fallen down, so the muskrats come out to sit on the ice at feeding time.

Sometimes the water in the river rises to 5 or 6 feet and this wipes out all the eddies and all the nets are removed, to wait for the water to drop, this sometimes takes over a week, in the mean time the fish are passing all the fishing areas, by the time the water drops and all the nets are back in the river, all the fish are long gone and the people have to wait till the fish are on their way back again.

And in trapping the men go out to set their traps and a day or so later we have a big storm and all the sets dug out of the snow and reset again. At several times during the winter the ice cracks on the lakes and water--seeps through the ice and floods the lakes which makes it impossible to run the trap line. Sometimes the water is about a foot deep and being insulated with snow it takes a few days for the overflow to freeze again.

And another thing animals don't come out during the coldest part of the winter. It's too cold to visit fish nets during the cold spells and if a net is left too long it freezes to the ice and is lost.

What I expect the man to find out is that you can't just go fishing any time of the year or string a net any place in the river and expect to catch fish, or an Indian does not always have the money to go fishing with, since he spent most of his money to pay up his debts that had been taken in order for him to go out on a muskrat hunt.

roddy's review

with Roddy Peters

Here is Old People problem again. This is goes from one hundred year old peoples. When I say old people, I know it by heart, that's what I'm going to talk about. In every settlement, in any town throughout the whole Northwest Territories, our government should really look into this problem whether it's old people. They used to be young too. They done lots for their lives and when they're old, they can't do nothing for themselves.

And what Old People need, their money just goes, like $10.00 half way through the month and the rest of the month what they need they can't get it because they can't get it. And they ask the Northern Affairs or Welfare look after them beside that, then they might get something they need but it's no way, nobody look into their problems hardly so they scratch around and tough it out through the month and they go through another month, same old thing after another. And lots of time I seen, with my own eyes, I seen Old People, 60 - 70 years old, they go outside and pull dry willows or frozen wood and they cut it some way and they pack it into their and they burn it and they make a cup of tea and they have hard time to get water and wood.

And I want to see little better change for next coming years ahead and I want to see these old people to get well treatment just as good as any people.

And I guess each one of us came from the old people, too, and brought us into this earth. We shouldn't forget about this old people problem, we should try and make it better for them.

EASTER 1971 looks like it may prove to be the turning point for our town. In the past I think the future had always looked kind of grim for McPherson people. Sure, in the old days things were tough, but at least people knew it was going to be tough. Since the Whiteman came to this country, people did not know what to expect next.

New people
new language
new religion
new traders
new prices
new materials
new machines
new medicines
new Indian Agent
new Police
new laws, new rules
new mission
new schools, new books
new ideas
new teachers
new housed, new buildings
new planes
new liquor, mew laws
New Year
new government
new administrator
new game officer, new rules
new stores
new people, new people
new nursing station
You just didn't know what new thing tomorrow would bring. Maybe good, maybe bad, but always change.
No end to the change.
Adjust to the change or stick to the old ways or get drunk.
The hell with tomorrow.
One way or another the Whiteman would get the better end of the stick.

People have seen the long winter years. A break-up of the old way of life.
Now it will soon be spring.
New hope.
New life.

In Fort McPherson, in fact all over the N.W.T., people are being consulted
people are being recognised
people are being represented
people are getting organized.
The hopelessness is fading but all is not yet right.

T.C.

Long time ago the people were living in some parts of Peel River. These Peel River People who lived there in "their" land long before white peoples come into this Peel River Country. I'd like to tell a few stories about "people life" and work in our country summer and winter.

Summertime they fish, all kinds of ways from fish nets made from roots to fish wheels and all different ways they know how.

When winter comes they all move up the Peel River to wherever they hunt moose or caribou.

After spending a winter up Peel River they wait for spring break-up. Then gather up to make big boat about 60 feet long--maybe 14 feet wide. It takes about 14 moose skins to make that boat. Lots of work with Indian know-how. So now all the families put their little-bit belongings and their dogs on that boat. It can carry a whole lot of families. They have good captain who reads water. Then come down real rough Peel River Canyon to Peel River then on to old Fort McPherson and gather for big days.

I think they had better days then. Eskimo People would come from coast to visit and then dancing and buying stuff from each other.

After Big Time is over they all go through Peel River again--fishing. Life was hard and tough then but no-one in all the people complain. Life must have been better for Indian people then!

NWT Indians struggle to make democracy work

By RUDY PLATIEL
Globe and Mail Reporter

YELLOWKNIFE — "If democracy is what it is supposed to be—that the majority rules—then here in the Northwest Territories the majority is struggling with the minority to get across its aspirations and opinions," said James Washie, president of the Northwest Territories Indian Brotherhood.

With 1.3 million square miles, it contains more than a third of the area of Canada. Yet it has a population of about 33,000—numerically on par with a place like Richmond Hill, Ont.

As one Toronto visitor remarked: "We get that many people at a Toronto Argonaut football game."

One way in which the Territories are unique is that unlike the provinces where Indians are a tiny minority—here Eskimos and Indians are the majority.

Eskimos make up the largest segment with about 13,000. There are slightly under 7,000 Indians and the remaining classification of "others" contains whites and about 5,000 Metis or non-status Indians.

"The majority of the population of the Territories is illiterate," said Mr. Washie.

"With this percentage of illiteracy, it is not difficult to see who will become the power structure in the Northwest Territories if it becomes a province," he said.

"If the policy is that everyone is equal, then the majority of employment in Government of department heads and people who make policy decisions—these posts should go to native people. I don't really believe that because you hold a university education, this makes you an expert on the Territories. Education is a tool that supposedly equips you to analyze situations to use different approaches—but it doesn't make you an expert.

"You can introduce local government and design all sorts of programs but if you don't deal with a basic that will allow native people to participate, then you are just setting up the position where you can turn to the rest of the country and say 'Look at all we are doing for native people.' They are just trying to justify their position. I don't think they are doing a damn thing for native people until they realize that what is needed more than any other program is adult education."

There are five Indian language groups in the Territories—Loucheux, Dogrib, Hare, Slavey and Chipewyan—and among them there is no tradition of unity. The brotherhood, composed of 16 chiefs and which grew out of an Indian advisory council, is attempting to establish a grass-roots base for a kind of organization that never existed before among Indians in the Territories.

The Brotherhood was the unnamed target in an unsigned letter that was given significant prominence recently in Yellowknife's weekly News of the North.

With a four-columned heading entitled: A Message to our Indian Friends . . . Come Out of the Teepee, Chief!, the letter said:

"Quit whimpering with the old women in the shelter of the teepee, my Red Brother. You are the son of warriors, of skilled hunters, of medicine men—of a race which has survived batterings by disease and harsh weather and starvation and war.

"Why do you listen to men of your race with their forked tongues who would add even more logs to the walls which lie between your world and the rest of North America's world?"

In an editor's note explaining the absence of a signature for the letter, the paper said:

"Like many people in the North, the author is in the unfortunate position of having to remain anonymous—not because he fears identification with his opinions, but because of the position he holds. His years in the North and broad experience make his opinions particularly pertinent."

WRIGLEY — The northern lights splashed across the night sky and inside the classroom of the territorial school, cigaret smoke hung in the air.

Sitting around the room on child-sized chairs were about 25 adults of this Slavey Indian community, 300 miles west of Yellowknife, on the banks of the Arctic-bound Mackenzie River.

Julian Yendo, who has already celebrated his 100th birthday, was saying that he couldn't recall ever signing with the Government a treaty that bears his name.

One of the sources of a growing sense of frustration among Indians of the Northwest Territories is the two treaties signed in 1899 and 1921 which represent the surrender of Indian claim to the land.

Few like Mr. Yendo dispute signing the 1921 treaty but there is almost universal response from the elders of scattered Indian bands throughout the territories that the Indians' understanding of what was signed is not what is now in the published copies of the treaty.

In community after community, elders reply that they did not "cede, release, surrender and yield up to the Government" the land.

All they understood that they were doing, the elders say, is agreeing to the peaceful influx of white men.

A five-man commission appointed by the Government in 1959 reported:

"The Commission feels that it was most unfortunate that 60 years and 38 years . . . have been allowed to pass since the signing of the treaties without the Government having done anything to implement the land entitlement provisions. The commission is of the opinion that the Indians of the Mackenzie District would be enjoying a greater measure of economic and social independence if the problem had been dealt with years earlier."

The problem remains today and the commission's observations and recommendations have been ignored.

The treaties provided among other things for the setting up of reserves of one square mile for each family of five. The reserves have never been set up—in part because the Indians themselves have never wanted them.

Julian Yendo, 100

The federal Government made one half-hearted attempt to solve the treaty problem with renegotiation. In 1967 Indian Affairs Minister Arthur Laing called a conference of chiefs. At the meeting the chiefs protested that they couldn't on such short notice enter into a binding agreement which would affect the rights of future generations.

After the conference the chiefs sent a telegram to Ottawa asking that Indian Affairs officials visit each band to explain the treaties and reconvene another chiefs' meeting in three months. The chiefs also asked that all land transfers be frozen until the question was settled.

The only apparent reply was the introduction of a bill in Parliament by Mr. Laing to speed up the transfer process of land deals in the Territories. The Indian-Eskimo Association of Canada wrote a letter of protest to the Government but never received a reply.

"Why should we be put in jail in our own land? We saw the reserves in the south and we do not want them. We want to be free to hunt and fish all over," said one Indian.

YELLOWKNIFE — There is a growing feeling among Indian leaders in the Northwest Territories that Indians are being used as guinea pigs.

They feel that Indians have been overtaken with a subtle implementation of the basic concept of the federal Government's supposedly discarded white-paper Indian policy.

The basic concept of the white-paper policy was to bring about integration of Indians into Canadian society by granting them equality through such measures as the abolition of the Indian Act and the disbanding of the Indian Affairs Department.

Indians reacted strongly against the policy proposal saying that it was simply a sop to white liberal ideals of equality which would result in the eradication of what remained of the rights granted to them for surrender of their land.

Against this background, a process of apparent integration has been taking place in the Territories and Indian leaders feel this may eventually leave Indians at the bottom of the power structure. This has included:

—The Indian Affairs section of the Department of Indian Affairs and Northern Development pulling out of the Territories five years ago;

—Indian leaders being unable to get any accounting from the territorial Government for funds which it receives from Indian Affairs for programs for Indians;

—The decline of the authority of Indian band councils with the introduction of settlement councils being encouraged and promoted by the territorial Government.

Perhaps the most significant and ominous aspect for Indians has been the increasing degree to which responsibility for Indian people is being apparently turned over by the Indian Affairs Department to a territorial Government which seems committed to the principle of not recognizing any special position or rights for Indian people.

The territorial Government has been urging communities to adopt an elective settlement council system and gradually take over administration of their own affairs.

In theory the predominately-Indian communities could control the new settlement council by their voting power. But while this has occurred in some places, in others the representation of non-Indians on the settlement council is out of proportion to their numbers in the community.

Chief Paul Baton of Fort Norman said that out of 16 white people and several hundred Indians, six non-Indians and two Indians comprise the council.

Chief Isador Yukon of Fort Franklin which has a population of 520, said that three white people out of 16 in the community are on the eight-man settlement council.

But in most cases the white people in the community are often the most educated, the owners of businesses or employers.

But even apart rfom the issue of representation, Indian leaders sa that the introduction of settlement councils renders the band councils powerless. When the chief and council attempt to approacn the territorial Government, they are told to go to the settlement council with any problems.

The Government's position is that the band council is undemocratic in the mixed communities of the North because it provides no representation for those who are not Indian.

RAE LAKES — Andrew Gon looked down the dinner table at his guests and with the expressionless dignity of a 56-year-old Dogrib sub-chief, thanked them for coming.

He was proud and happy, he said in Dogrib, to have such people in his house.

It was easy to tell that his guests, members of the Northwest Territories Indian Brotherhood, were considered important in this isolated settlement of 16 families, 148 miles north of Yellowknife. The councillors and headmen of the settlement, in Dogrib custom, were serving the food and waiting on the guests.

The Indians of the Northwest Territories are in the midst of a troubled transition but Rae Lakes is still relatively untouched.

..This sub-arctic community of 80 persons (including children) is where many of the traditions and customs of the Dogrib way of life are least altered by the changes brought by white so iety.

The community is reasonably self-sufficient, depending on fishing, trapping, wood-cutting for a mine to the north, and the mainstay of the Dogrib people for centuries—caribou hunting.

There are no snowmobiles. The men still rely entirely on dog teams. There is no school and virtually no drinking or welfare.

The people of Rae Lakes have asked for a welfare official to come into the settlement only during January and February—the lean months when the temperature get down to 60-below zero and caribou hunting is hampered. This winter a welfare official came once during January.

There is a store in the community operated by Arnie Steinwand, a free trader who travels here from Fort Rae once a month to open the store for a day or two.

The log houses in the settlement have been built within the past three or four years. During the 1960's there were still some families living in tents. The building materials were paid for and flown in by the territorial Government and the men of the community built the houses

The main concern for the people was the survival of community.

Andrew Gon

The Government hoped that the people of Rae Lakes would eventually move to a larger community such as Fort Rae where school facilities are available, he said.

There are indications, he said, that Lac La Martre (about half way between Fort Rae and here) may soon be fished out and it did not make sense to move his people on down to Fort Rae which is already heavily dependent on welfare.

"The Government shouldn't decide where people must live before they get any help.

—Murray McKenzie

Many Metis families live in cabins made of tin and plywood sheeting. Their drinking water often freezes in buckets inside the house.

Special to The Globe and Mail

BROCHET, Man. — The shack-dwelling Metis of Brochet are asking Manitoba for action, not more Government studies.

What they want is money to build homes, to launch industries and generally to improve their lot in life.

The Metis in this northwest Manitoba community live in one-room log cabins or tiny shacks they spray with water in winter so ice will cut the draught. Incomes range somewhere between $1,000 and $3,000 a year from fishing and trapping. For some there is welfare, about $200 a month on the average for a family, but opportunities are lacking.

The homes are sparsely furnished, often with only one bed though as many as 10 may share a one- or two-room house. The floor is the bed, with a caribou skin below and a rabbit robe above. A rabbit robe is a canvas sheet lined with rabbit fur, then a layer of feathers and a bottom cover of flannelette, warm and light for the nights when the temperature drops to 20 and 30 below zero and the drinking water freezes in the bucket.

For food there is bannock and tea, rabbit and caribou from time to time, and fresh fish. Bacon and eggs, beans, canned fruit and starchy foods like spaghetti and macaroni come from the Hudson's Bay Co. store—the only food store in the community—where prices run high. Butter is 87 cents a pound, sugar is five pounds for $1, bacon 95 cents a pound, hamburger $1.05 a pound, lard 27 cents a pound, bread 45 cents a loaf, eggs 85 cents a dozen, tea $1.35 a pound, flour 25 pounds for $3.90.

Gasoline for snowmobiles and boats is $1 a gallon.

The Metis note that Manitobans have been charitable to the poor in other countries but have failed to see the hunger in their own province, in places like Brochet, 600 miles from Winnipeg. It has a population of 240 Metis, 360 Chippewayan Indians and 120 Crees and sits on Reindeer Lake's Brochet Bay in an area of small hills and stubby pine trees.

The Metis point to the crowded houses and cite these examples:

—Albert Cook's one-room house has eight occupants;

—Sam Baptiste Merasty's two-room house, 16 by 22 feet, is home for 10 people;

—Pierre Merasty's two-room, 17-by-18 log house accommodates his family of 10;

—George Clarke's house, has five persons living in a plywood and lumber house, 12 by 14;

—Alex Thomas's house where he and 11 others live—is a 14-by-15-foot log cabin.

"For years the governments have sent out task forces," reads the Meti message to the province. "They say they want a first-hand look at the problem in the North so that they can make decisions at the Cabinet level to better northern living conditions for our people. Nothing ever comes of these task forces. Not one of our problems has ever been solved by a task force."

Mrs. Roselie Merasty, a grandmother, makes mukluks in her home with a treadle-operated machine.

About 90 per cent of the treaty Indians in Brochet have homes provided under the federal housing program of the Indian Affairs Department. These are 24 by 26 feet with three bedrooms, or 28 by 36 with four bedrooms. The houses have kitchen and living room but no basements.

The province, under its 100-house-a-year, remote-settlement housing plan, provides similar dwellings, but the Metis have to struggle for a chance to get one. There are 80 communities involved, with populations ranging from 30 to 700 Metis.

A spokesman for the Brochet Metis, Joe Merasty, said 60 houses are needed.

Mrs. John Morriseau, a member of the regional staff of the Metis Federation, visited Brochet and reported the crowded houses were spotlessly clean, but many had only one bed and most of the occupants slept on the floor.

The new houses that are available, either under federal or provincial programs, have linoleum-covered floors, panelled walls and wood stoves. They are sold for an average of $8,500.

"The people of Manitoba's eyes are open to see poverty in other countries. They feel sorry for the children of other places but never seem to look in their own back yards," says the Metis message to the province.

"Our children, with the hunger and cold they suffer, have the same sad eyes as those pictured in magazines, newspapers and television from other countries.

"But there is another side. They never look at these children, our children, as Canadians—their fathers, grandfathers fought in two wars to keep our country free. Free for who?"

Eight persons live in 12-by-12-foot cabin. There are two small windows, one bed, a wood heater

The chief ways of earning a livelihood in Brochet are fishing and trapping, and incomes are meagre. There have been estimates quoting incomes of $3,000 to $4,000 a year for trapper-fishermen but Murray McKenzie, director of the Manitoba Metis Federation, and Government officials estimate incomes in Brochet to be nearer the $1,000 to $3,000 range.

The fishermen complain that they are crowded into one end of Reindeer Lake, since the larger part of it is in Saskatchewan and not available to Manitoba commercial fishermen. They also say that the Fresh Water Fish Marketing Board, which was set up to protect them from domination by fish companies, has cut down the credit they used to be able to get from the companies to buy equipment before the season opened. They now have to negotiate loans through the Manitoba Agricultural Development Branch.

There is a feeling that fishermen are earning less because the marketing board has tightened quality controls and most of the fish are graded as cutters, fish for fileting. These bring about 11 cents a pound in the winter, and cost of moving them to the shipping points is 3 cents a pound. In the summer fish are shipped by boat for half a cent a pound.

The winter catch so far is 35,000 pounds. Last summer the fishermen took 314,000 pounds for sale.

Fur prices during the past year at Brochet have been $12 to $21 per pelt for beaver, $3.50 to $6 for mink, $15 to $25 for otter and $5 for marten. Furs sold outside Manitoba will bring $14 to $30 for beaver, $7 to $16 for mink, $30 to $45 for otter, and $14 to $15 for marten.

"We the Metis people of Brochet have ideas," said the statement to the Government. "We want to help ourselves but we need money for development. We have timber in this area. If a sawmill was put up lumber could be got to build homes. Lumber and materials could be sent to the mines at Lynn Lake, but that again costs money.

"Lumber could be used to build a lodge and cabins, This would bring an income to our community because of the great tourist potential. We have to look for a secondary industry because the primary industry of fishing and trapping is no longer here and that is because of prices.

"We have given out many ideas. Maybe because the task force has drained them for us. We hope some of the things we speak of will help you to help us to better our way of life."

Since the appeal from Brochet, Robert Andras, minister responsible for housing, has told the Commons in Ottawa that he believes negotiations with the Prairie provinces on housing assistance for the Metis will be successful.

Talks are under way to decide action on research by the Metis themselves, he told Robert Simpson (PC, Churchill). The research was carried out to enable the Metis to identify their own housing needs.

Indians 'Will Block' Que. Project

Social problems already crowding in

By JAMES STEWART
Associate Editor of The Star

MATAGAMI, Que. — In early May, the sandtraps of the Matagami Golf and Country Club are still filled with snow and the fairways hacked out of the northern bush are waterlogged.

But over at the Matagami Motel, with all its southern comforts, the LVJ trio plays nightly for your dancing pleasure. For viewing pleasure there is color television in the bar (black and white in the rooms) and pretty wives and working girls in hot pants, minis, midis or whatever the big-city fashions decree.

Ten years ago this town about 400 miles north of Montreal did not exist.

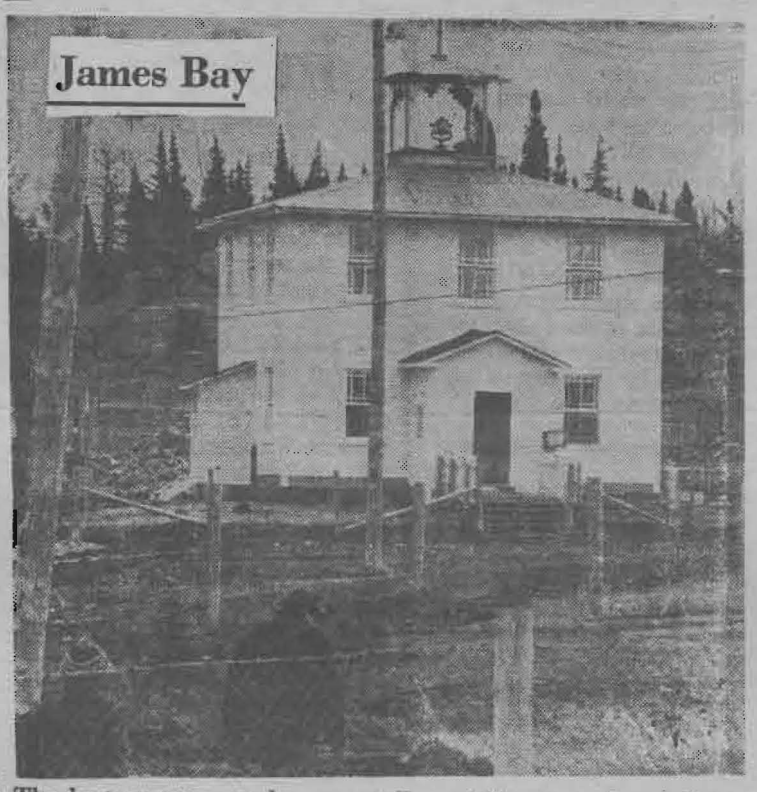
Matagami is a modern frontier town, man-made within the past few years, geared to growth and exploitation of resources. It is mainly white, mainly French-speaking, and in close contact with the urban centres of the south.

In another 10 years there may be more frontier towns like this further north, where the Quebec government is planning its $6 billion development of hydro power in the James Bay basin.

Matagami is the operations centre, the take-off point, for this gigantic development. This will be the supply and transportation base for the millions of dollars worth of equipment and the thousands of men who will build roads, ports and airstrips, harvest the forest, build the camps, the dams, the diversion canals and the power stations on the big rivers flowing into James Bay.

Five of these rivers — the Nottaway, Broadback, Rupert, Eastmain and Grande — drain an area of more than 100,000 square miles, a wilderness of forest, lake and stream.

Except for a handful of white administrators for the federal and provincial governments, the only inhabitants of the vast region are about 5,000 Indians.



The best structure to be seen at Rupert House on James Bay.

Rupert House is an Indian settlement. Radisson and Groseillers went there by canoe from Montreal in the late 1660s. The Hudson's Bay Company established its first trading post there 301 years ago.

The Indians are fairly well housed, but there is the usual sharp contrast between their homes and the better-equipped and more comfortable house of the white administrators.

There are no roads at Rupert House, let alone paved streets: only radio-telephone to the outside; no television, no hospital. The Indian women cut firewood and fetch water from the river in buckets on a yoke.

There are also racial, social and cultural tensions in a place like Rupert House, which could be seriously aggravated if it ever becomes the new kind of frontier town as a result of hydro, mining, and forestry development.

Education is another area of conflict and confusion.

Rupert House is typical in having two schools, one federal and one provincial. They, or at least the governments that run them, compete with each other in the struggle to educate the Indians.

The Indians at Rupert House, led by Chief Billie Diamond, are hostile to the Quebec government, the French language, and increasingly to white men in general.

They claim they own the land on which the huge hydro development will take place. They quote the Dorion Report on Quebec's territorial integrity to support their stand that the Indians have legitimate claims. They want these rights recognized and they want substantial financial compensation for the lost lands.

Indian Rights

No province has been chillier over the years to Indian claims than the province of Quebec. Quite recently, however, the Dorion Commission reported, after long and careful study, that the Indians have "real and incontestable territorial rights" in the old Hudson Bay land and that Quebec has not kept its promise to extinguish the title by paying the Indians compensation.

It is certain that all these dams and diversions will affect the Indian rights. But in the absence of any agreement, the Quebec government is apparently preparing not to contest the incontestable but simply to ignore it.

Even if no title is recognized, there is still the matter of the hunting rights. Mr. Chretien has a plain responsibility to protect the Indian interest in this regard and must surely be consulted before Quebec proceeds with a plan involving such great changes in the area.

Ottawa has other responsibilities: for navigation, fishing, wildfowl, the general protection of the environment. Development on the scale planned could have most diversified consequences, possibly serious results

It may prove on proper inquiry and careful balancing of advantages and disadvantages that the James Bay project ought to go forward. At the moment we simply do not know; nor will we know until many more searching questions have been asked and satisfactorily answered.

--- Ottawa Journal

CHICOUTIMI, Que. (CP) — A Huron chief says Quebec Indians will block the James Bay power project, announced last week by Premier Bourassa.

Max Gros-Louis, secretary-treasurer of the Quebec Association of Indians, told junior college students here Monday that the move to block the project should get support of Indians across Canada.

'ANOTHER VIOLATION'

Mr. Gros-Louis described the $6 billion development project as another Quebec government violation of Indian territorial rights.

"The James Bay territory is one where our property rights are the most certain and this time there is no question of giving in," he said. "We will go before the courts if need be."

In Quebec City, Premier Bourassa said Tuesday he is in a strong bargaining position in his meeting with potential American investors to seek financing for the vast hydroelectric project.

There is an urgent demand for electricity in the United States, particularly in New York state, which provides an instant market for the electric power from the project.

THE MONTREAL STAR, APRIL 27, 1971

Indian rights 'incontestable'

Native land claims set Ottawa rethinking

By BOYCE RICHARDSON
Associate Editor of The Star

No one could have believed two years ago that by early 1971 the native land claims in various parts of Canada would have gained so much publicity and have been so widely recognized as they have been. The government's white paper in April, 1969, said flatly that the government would not recognize aboriginal rights, an opinion that was quickly backed up by Prime Minister Trudeau (in one of the most ill-informed speeches he has ever made) when he said treaties could not go on forever, and that it was unacceptable that there should be treaties between different sections of the Canadian community.

That position of the prime minster and his government was shot down in flames, to such an extent that a year later Mr. Trudeau began to abandon the position he had held, under withering crossfire from all parts of the country.

Officially, the government has withdrawn into a slightly sulky silence about aboriginal claims, but it is clear that a rethinking is going on, and unofficially I am told it is beginning to prepare the way for a dialogue with the Indians on the subject.

What has happened in the last two years is:

—A rapid increase in the consciousness among Eskimos, in northern Quebec and elsewhere, of their aboriginal rights in the land they have always occupied.

—The Coppermine conference of northern peoples last summer, which claimed compensation for the loss of aboriginal title to the land.

—The successful attempt by such organizations as the Committee for Original Peoples' Entitlement, in Inuvik, to link the rights of native people in their land and their right to be consulted and compensated for oil exploration and pipeline development.

—Publication of the legal study, "Native Rights in Canada" by the Indian-Eskimo Association, establishing clearly that aboriginal title to the land is built into the Canadian law, regardless of the opinions of the prime minister.

—And, most recently, the report of the Dorion Committee on the integrity of the territory of Quebec, which admits that the native people have "a real and incontestable" legal claim to the greater part of the territory of Quebec.

Between the situation two years ago, when the government seemed to have slammed the door on all aboriginal claims (and public opinion was dormant and ill-informed on the subject) and the admission of the Dorion committee of the validity of the Indian claim to most of Quebec, a great distance has been travelled in an extremely short time. It is now possible to expect that this public exposure of the legal facts will be followed by a quick increase in public support for the native claims.

The Dorion report has to be considered in two parts: First, the detailed argument about the territorial rights of the native people and the status of Indian reserves and establishments. Secondly, the political solutions which the committee recommends, solutions which the committee points out lie outside its terms of reference. The first of these parts is an important step forward in the struggle for a renewed recognition of aboriginal rights; the second will probably prove unacceptable to the native community in Quebec.

The conclusion of the committee's legal study (and anyone interested should read the whole, complex, 432-page report) is that Indians do not have aboriginal rights over that small section of land along the St. Lawrence which was the limit of Quebec in 1763, except for the land that was previously and has since been established as Indian reserves; that they have clear "real and incontestable territorial rights" to the former Hudson's Bay land (which probably stretches up to the Eastmain River) that was taken into Quebec in 1898, and that their territorial rights in what is now known as Nouveau-Québec were accepted by the province in the years leading up to the annexation of this territory to the province of Quebec in 1912.

They find that, on the whole, the Indian and Eskimo rights in these areas are of a usufructuary nature (that is, the right to occupy territory owned by someone else) that this right is inalienable except to the Crown, and that the further rights relate to hunting and fishing for subsistence.

The commission establishes that the Quebec government has failed to extinguish the Indian title to this vast territory, in negotiation with the Indians, after having agreed to do so in the legislation of 1912, and says the Quebec government today is clearly under an obligation to make an "entente" with the Indians about their rights in Nouveau-Québec.

In searching for solutions, however, the commission has been animated by one overwhelming imperative — that Quebec must have clear title to the whole of its territory and have unequivocal administrative authority, even over Indian reserves. The commission, therefore, sets great store on the federal white paper because of its intention to hand over administration of Indian affairs to the provinces.

What is more, the commission recognizes that the native people in Quebec have every reason to be suspicious about the capacity of the Quebec government to deal with their problems, and especially about the attitudes that the Quebec government is likely to bring to native questions.

The commission says the policy of the Quebec government towards native territorial rights has been inconsistent, to say the least. In 1919 it accepted that it had an obligation to make a treaty with the Indians, but in 1927 it suddenly denied any such obligation. "In sum," comment the commissioners, "the attitude of the government of Quebec has been one of prudence, if not of absence, during a long time."

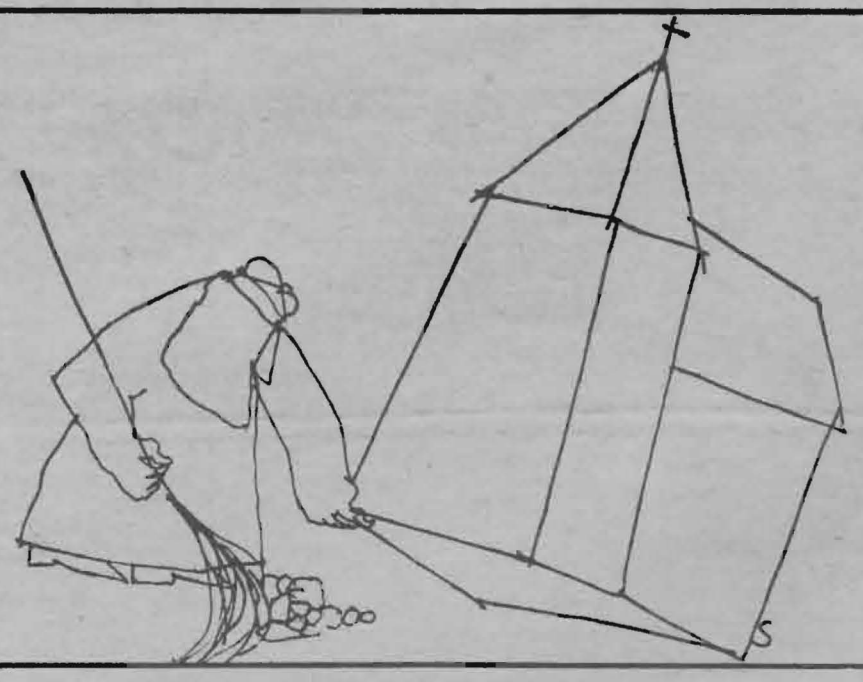
In 1968 the Quebec government set up a bureau to deal with Indian and Eskimo affairs. It never had more than one man, and was abolished in April, 1970. Now all that Quebec has in the way of structures is a civil service committee which represents the government on a tripartite committee with the Indians of Quebec association and the federal government.

To this government, notable only for its having ingored the native peoples for the last 40 years, the commission is asking the Indians and Eskimos to agree that all their affairs should be entrusted.

The Indians of Quebec association has reacted cautiously. "Several of the recommendations of the Dorion report are political in character and have already been rejected by the Indians of Quebec," it says, "but it should be stressed that the report does recognize officially that both Indians and Eskimos have legal territorial rights over most of Quebec which still exists."

The association says that Premier Bourassa has promised that no action will be taken without consulting the native peoples, and promises it to make a detailed study of the report, to negotiate for a solution with the governments of Quebec and Canada, and to submit any suggested solution to all the Indian bands of Quebec for approval.

Christian tradition tied to environmental crisis



MANY FARMS — The Christian tradition is one of six factors contibuting to the earth's environmental crisis, a park director told Navajo Community College students here.

W. David Zimmerman, director of the Estes Park (Colo.) Forum, said Christianity taught that man should increase, conquer the earth and have dominion over all living things, thus giving nature no reason for existing other than to serve man.

Zimmerman, speaking in the college's American Indian Seminar Series, said other factors contributing to the environmental crisis included science and technology, the legacy of the American frontier, the population explosion, economic growth and the rights and freedoms of private ownership.

The Navajo culture differs from the Christian approach, Zimmerman said, by its understanding of the harmony of man and nature. "Perhaps at this time, this is one of the richest contributions you (the Navajo) can make to the Anglo culture," he said.

Science and technology contribute to the crisis, he said, because "they have given man the ability to exploit, to conquer, nature."

Zimmerman criticized the "frontier legacy," which he defined as the attitude of the American pioneers who saw the wilderness as a formidable threat to their survival and considered that the more civilization and the less wilderness the better.

The final factor, he said, was the legacy of the rights and freedoms of private ownership. "Air and water have been seen as free commodities and the unrestricted desire of the private landowner as the determining factor in how the land and the resources on it and under it should be used," he said.

Sioux Airs Opinion of Christianity

MANY FARMS — A leading American Indian educator called here last week for missionaries to "go home" and suggested the first Americans return to their Indian religions.

M. Edward McGaa, a Sioux Indian and assistant director of Minnesota Indian education, made the recommendation during a speech at Navajo Community College's American Indian Seminar Series. The college is on the Navajo Indian Reservation

"Go home, missionaries," McGaa declared. "You've got plenty of work to do on your own people. We don't need you here.

"The white man's religion has destroyed our unity. The white man's religion has no power. Yes, I believe in Christ. I believe he appeared to those people over there across the sea. He didn't appear to the Indians."

McGaa said all tribes of North American Indians have one god, the Great Spirit, who appears to all the tribes. "We all have the same prophecies," he commented. "All the things that are happening now were predicted."

McGaa said it was prophesied the Indians would go down a long, dark road for four generations and in the fifth generation things would get better. McGaa said it is now the fifth generation and Indians are again reidentifying with the Indian culture and way of life.

"Indians don't argue religion, they don't try to force it on someone else," McGaa continued. "The white man does and look at the white man's holy wars.

"I've seen war and it's no damned good. We've got to get back to our values, to our religion.

"We must spread our values to the world. Otherwise those people are going to blow each other up and some of us with them," he said.

Anglican women told

Indian report may die

By JANE ORGAN
of The Gazette

Implementing the recommendations of the Hendry Report could be just a flash in the pan in improving relationships between the Anglican Church and Canada's native peoples.

So says Rev. J. A. MacKenzie, the church's consultant in community development, who was in Montreal yesterday to address the Anglican Church Women's annual meeting.

NOT ENOUGH

The report, commissioned by the church in 1967 and published two years later, slammed the church's relationship to Canada's native peoples, and said that small, piecemeal social-welfare programs were not enough to solve their problems.

"None of the recommendations have been implemented so far," Rev. MacKenzie told The Gazette. "The success of the report can only be evaluated over a longer period of time. But there is a great, great danger that the implementation of Hendry could be just a flash in the pan."

He said this was because the church, like other institutions, was likely to deal with one issue for a while, and then drop it to deal with another.

GUIDELINES

One of the major points of the report was that it provided guidelines for Indians to act on Indian affairs themselves.

"Indian people who read the report said that one of the ways in which the recommendations could be implemented was if the Indian people themselves developed a program; not that the church implements it, but that the people find ways, and be supported in doing these things for themselves", Rev. MacKenzie said.

"The willingness of the church to take a supportive role was well received by the Indian people."

LIAISON SUGGESTED

The Indians suggested a liaison officer in each province to open up all the resources of all the denominations in that area.

"In this case the ecumenical thrust comes from the Indian organizations, rather than the Anglican church," he explained. "So far, it hasn't got off the ground, but hopefully a decision will be made in the next few days."

Speaking later, Toronto broadcaster and Ojibwe Indian Johnny Yesno admitted that he recalled little of the Hendry report, but said there should have been more involvement with the Indian people from the beginning, rather than now when the report is being studied.

Ecumenical Conference

Toronto: - The Steering Committee of the Indian Ecumenical Conference has announced that the Second Indian Ecumenical Conference will be held July 18th to the 21st on the Stoney Reserve near Morley, Alberta. Last year almost a hundred Indian religious leaders -- Indian priests, ceremonial leaders, medicine men, Indian ministers, Indian doctors, chiefs -- attended the First Conference at the Crow Agency in Montana. There are hopes to have an even bigger turn out this year and the possibility of seeing every tribe in North America represented there. The Steering Committee most earnestly invites all American Indian religious leaders of all religious faiths to attend the Conference.

The Stoney (Assiniboine) people of Morley, Alberta a are hosting the Conference. There main reserve, where the Conference will be held is in the foothills of the Rocky Mountains, about 40 miles west of Calgary. They are providing accomodations (teepees, rooms, etc.) and food. They hope to have wild meat for the delegates -- buffalo, moose, etc.

"If you want to come as a delegate", says the Steering Committee, "you could get your local congregation or ceremonial group to send you. If you want to see you tribe or community represented, you might think about getting the people together, selecting someone as a delegate and financing his travel to the Conference. We are a poor people but it seems like we can always dig up the money to do something we really want to do.

Anyone who is interested in attending the Conference or wants some more information, whould write to:

Nishnawbe Institute
11½ Spadina Road,
Toronto 179, Ontario,
Canada.

Editor, The Arizona Republic:

I cannot allow the remarks made by M. Edward McGaa, Sioux Indian director of Minnesota Indian Education, to go unchallenged.

Christianity is not a white man's religion. Christ put out a handful of illiterate fishermen with the command "Go and teach all nations." Color of skin had nothing to do with His command and still does not.

There is nothing wrong with Christianity. The trouble lies with individuals who pervert and fail to live up to its teachings. If more people lived up to His teaching we would have a better, happier, and more beautiful world for all persons.

It is the minority of the minority racial groups who are the troublemakers. The majority of the minority groups are great and good people.

I am sure that the dedicated missionaries—both Catholic and Protestant—and the Bureau of Indian Affairs would be glad and would welcome the Indians to take over any or all jobs now being filled by them.

The truth is, however, most of the Indians still want and need our help in education and training. These are the ones who are not heard from.

BRO. BERARDINO BROPHY, O.F.M.,
Dean of Students,
St. John's Indian Mission,
Laveen

American Report,
637 West 125th St.,
New York, N.Y. 10027.

Puerto Ricans Protest The Draft

Special to American Report

SAN JUAN, April 4—Last September 30, the traditional day celebrated by Puerto Rican independence followers, stemming from the revolutionary uprising of 1868, 1,400 draft cards and induction notices were publicly burned in Lares, Puerto Rico. The burning, part of the day's "political fiesta" of many *independista* speeches, was organized by the Draft Resistance Committee—something like Resist in the U.S. Though more draft documents may have been burned, the 1,400 were authenticated by the president of Puerto Rico's Legal Institute, organized to defend persons persecuted politically.

The Lares demonstration is one significant, but singular, symbol of the upswing of draft resistance in Puerto Rico. The country's Draft Resistance Committee was begun in late 1966 specifically to defend Sisto Arvello, who refused to salute the U.S. flag after induction. Soon, however, other Puerto Ricans were refusing or not appearing for induction.

By spring of 1968 about 50 men had been indicted for refusing induction, and by summer's end the figure had doubled. The Committee took its present name in January of last year, and holds a frankly *independista* stance.

Only three of the 100 men indicted were tried, and all three were eventually acquitted on technicalities. The Federal District Court decision in the case of Feliciano Grafals, a resister, is the most dramatic and has made the most significant contribution to Puerto Rico's draft resistance movement.

Grafals was arrested May 8, 1969 and found guilty Sept. 26. He appealed, but during the appeal wait, in a most unusual move, his judge, Hiran Cancio, asked the Appeals Board to let him reconsider the case. In January, 1970 Judge Cancio reduced the sentence to one hour in jail. The sentence was considered served while Grafals was awaiting arraignment. The judge noted that he had been moved by compassion for a youth charged with violating a law that was passed without regard for the peculiarities of Puerto Rico's political problems.

Grafals still appealed the decision, not wanting even the one-hour sentence to stand. In Feb., 1970 the Court of Appeals in Boston dismissed the charges on an administrative error.

Since then, no other cases have been brought to trial. Formerly those charged were put under as high as $10,000 bail. Now they are sent home with no bail. A month later, reports one Puerto Rican resident, induction orders are cancelled, and they receive form 150 to register as a conscientious objector.

The focus of all this resistance is a part of wider issues. As Ruben Soto Falcon, president of the Federacion Universitarios Pro Independencia (F.U.P.I.), related to the P.I.M., said in an interview, They see our youth are not dealing with the Puerto Rican court, but the Federal court. So they know where the suppression of the people comes from. Militarism here is the force trying to maintain the colonial status of Puerto Rico."

Peruvian Indians

Hugo Blanco gained international fame in the early 1960s as a peasant union organizer in the Valley of La Convencion in the Cuzco region of Peru. The peasants were peacefully occupying lands that had been taken from them by the landlords. Between 1961 and 1963 more than 300 such occupations took place.

The landowners used police, troops and private armed goons against the peasants. The unions responded by creating self-defense units. In 1963, after an extensive manhunt, Hugo Blanco was captured, jailed, and accused of shooting several policemen. At his trial in 1966, he was sentenced to 25 years in prison—only saved from the death penalty by a worldwide defense campaign on his behalf.

After serving seven and one-half years in jail, Hugo Blanco was released as part of a general amnesty for political prisoners in Peru on Dec. 22, 1970.

LATIN AMERICA

Militant: Were your parents whites or Indians?

Blanco: My background is both Mestizo (mixed) and Indian. Both of my parents are Mestizos.

Militant: In elementary schools, were there conflicts between whites, Mestizos and Indians?

Blanco: There are really no whites in Cuzco, although there are people who are considered to be "white." There are different layers of Mestizos and Indians. Naturally racial prejudice exists against the Indians. The word "Indio" is considered insulting. The Indian is treated with hostility.

Actually there were no full Indians in our school, simply because the Indians cannot make it into school. The Indians live in the countryside and their customs are different from those of the people in the cities. Their language, their clothing, their manner of walking, all are different from those of the Mestizos.

Militant: Were there racial conflicts in your school?

Blanco: Throughout the entire society there exists continuous oppression of everything Indian. The Mestizos consider themselves above the Indians. The Indians, for instance, can't walk on the sidewalk but must stay in the middle of the road like an animal. The Indian is considered to be an animal.

Militant: What language do the children use at home?

Blanco: They speak Quechua at home and among themselves. Actually the teachers are forced to explain most things in Quechua, but that is "unofficial." Otherwise the children can't understand anything.

The Indians are treated as though they were stupid, because they can't tell the difference between "e" and "i." In Quechua neither "e" nor "i" exists, but something in between. Also there's no "o" or "u." When an Indian child of six is asked to pronounce an "e" or "i" and fails, the teacher will hit him on the head and call him a stupid Indian.

Hugo Blanco

Militant: How did you become a revolutionary?

Blanco: Through the influence of my brother and my teachers and from the obvious oppression of the Indians. The entire reality I saw around me made me an "Indianista" ["pro-Indian']. Because of the extreme exploitation of the Indian, there is in Cuzco a long heritage of sympathy for the Indian among the radicalized intellectuals. Many of the great Indian rebels and Indianistas of the past have been from Cuzco.

Even among my elementary school teachers there were some Indianistas. I remember one teacher who taught us some Indianista songs and who would talk against the gamonales (landowner's agents) and of the oppression of the Indians. We also heard Incan music. Naturally all this was in violation of the scheduled lectures.

Militant: Do purely Indian villages still exist?

Blanco: Yes, but even these are exploited. The land is owned communally, but when they sell their products they are robbed by the merchants. The tendency is for communal land to disappear, with capitalist relations replacing the commune. The old Indian communal farming comes from a period in history before the Inca empire. The Spaniards used the already existing structure the way the Inca rulers did to exploit the masses.

It was under the republican regime following independence that the Indian commune was forcefully attacked in favor of establishing large haciendas. But up to this day resistance goes on among the Indians in line with their traditions of primitive communism. Today the process of destruction of the communal villages is still continuing. The remaining villages are now bureaucratized, with privileged layers.

Militant: What was the racial composition of the Chaupimayo peasant unions you led?

Blanco: Indian. There was one group that had a great deal of white in them. Interestingly, in the past a small group of whites—some say Portuguese—lived in the area and became totally Indian. They dress, speak, do everything just like the Indians but are racially quite white. Of course, the majority in La Convencion were pure Indian.

Australian court rejects aborigines' land claims

New York Times Service
From The Times, London
May 2, 1971

Alice Springs, Australia

Australia's 160,000 aborigines have no legal title to their ancient tribal lands, according to a historic judgment handed down last week in the supreme court of the Northern Territory at Alice Springs.

Justice Richard Blackburn found that the government's mining agreement with the huge Swiss-Australian consortium Nabalco is valid. Nabalco will continue to develop its $340-million alumina-bauxite project near Yirrkala, about 400 miles east of Darwin without regard to aborigine's land claims.

An appeal could be made to the High Court of Australia.

The judgment probably makes all other aboriginal land claims hopeless in law, although some experts detect in one part of the judgment a hint that parliamentary or executive action on behalf of the aborigines would be appropriate.

Justice Blackburn found that there was some association between a particular bit of land and one group of aborigines but no rule of law required him to recognize the association.

We know we were always there," is still the aborigines' position. But the judge found that the so-called doctrine of communal native title has no place in common law.

He said that whenever native-title land was recognized upon the foundation of a colony it was only pursuant to legislative or executive action. In New South Wales and South Australia (which once governed the Northern Territory) all land became the property of the crown and thereafter a person had to show title from the crown, which the aborigines of Yirrkala have not been able to do.

THE NEW YORK TIMES, MAY 9, 1971

University for Indians and Chicanos Faces Problems

By STEVEN V. ROBERTS
Special to The New York Times

DAVIS, Calif.

D.Q.U.'s very existence, however shaky, is an important accomplishment. After a considerable struggle it gained title to a former Army communications center as a site for its campus. And it is part of a struggle by Indians and Chicanos to convince white men that they can to things for themselves.

The university, which is run by a board of 32 Indians and Chicanos, intends to offer its first courses this summer, with a full schedule for about 100 students starting in the fall. But a lack of money continues to hamper the planning, and the only paid staff member is a secretary.

Navajo Artist Enlisted

"Indians and Chicanos have been ruled by whites for too long," said Dr. Jack Forbes, a professor of anthropology at the University of California campus here and a member of D.Q.U.'s board of directors.

Dr. Forbes, a Powhatan Indian, first started thinking about an Indian university 10 years ago. He enlisted the help of Carl Gorman, a well-known Navajo artist who will teach at the new school, and in 1968 got a small grant for further study.

Plans began to solidify last year when the 640-acre communications center became available. Teachers from Davis, Berkeley, and other campuses, and such organizations as the California Indian Education Association worked on the idea.

Chicanos were brought in mainly to increase the Indians' political effectiveness although, as Dr. Forbes pointed out, the Mexican people are part Indian and also "possess cultures and values quite different from the dominant society."

In addition, some Chicano educators were also thinking of their own university, and everyone agreed there was a better chance to get one school.

Programs Were Inadequate

Meanwhile, several colleges, including the University of California at Davis, were forming Native American and Chicano studies programs. But these were inadequate, according to David Risling Jr., a Hupa Indian who is chairman of the D.Q.U. board.

"No white university is committed to helping Indians and Chicanos," said Mr. Risling, who also heads the Native American studies program at Davis. "They're only interested because of civil rights and confrontations. They've put in a few courses but it's only tokenism."

When the Army site was offered the public, the University of California said it wanted the facility to study monkeys. D.Q.U. started enlisting some strong political allies, including Senator John V. Tunney, then a Representative running for the Senate. Las Nov. 3, a group of Indian students occupied the grounds and vowed to stay until they had permanent control.

Faced with the mounting pressures, the University of California withdrew its bid, leaving D.Q.U. as the only applicant. The title was deeded over on April 2.

Rather suddenly, the organizers were faced with the task of building a college from scratch. The campus, 70 miles east of San Francisco in rich farming country, has several good buildings that are being refurbished by volunteer labor. Professors like Dr. Forbes are donating their time to plan the curriculum.

Money Is Scarce

Money is very scarce. One foundation gave $5,000, which barely covers the utility bills. Bigger foundations have shown interest but have made no commitments. The Office of Economic Opportunity has promised $200,000, but the funds have yet to come through.

As a result most, if not all, of the teachers will have to be volunteers at first. Admissions procedures and tuition schedules are still being worked out. But the aim is to accept just about anyone who wants to come, and let them pay what they can afford.

The keynote of D.Q.U.'s program will be "service to the community," Dr. Forbes said. "We won't just offer descriptive courses, like Indian or Chicano history. We'll also be oriented toward applied courses, such as tribal business procedures, economic development, and art and dancing."

Teacher Training Program

Another major task will be to train teachers and design materials for Chicano and Native American studies programs.

University officials also want to break down some of the traditional academic rules that dominate most institutions. Teachers will not need degrees, or even a good command of English. Students can do independent work with teachers anywhere in the world and take as much time as they need to get a degree.

There is little concern about "segregation." D.Q.U. is meant to complement existing institutions, not replace them, and officials hope to arrange exchange programs with other schools. They also see a positive value in separatism.

Only one of every 20 Indians who starts college now gets a degree, according to Mr. Risling. Most of them feel like perpetual strangers, and only the very strong survive.

"If you're not secure within yourself you're dead," explained Mr. Risling, whose father also was an Indian activist. "If you can't operate in your own world you can't operate in the other. But once you get that security, you can spin off into larger realms."

"Out at D.Q.U., the students will participate," he continued. "They will be involved in it. It will be something to be proud of. They will be doing something for themselves and won't have to bow down to anybody."

David Risling, a Hoopa Indian, leaped into the air with the deed to a onetime Army communications base near Davis, Calif., after it was presented to him by Sol Elson, left, director of the HEW office of surplus property. The post will be used as America's first Indian-Chicano School, named Deganawidah-Quetzalcoatl University. (UPI photo)

Grant OK'd for Teaching of Indians

Special Correspondence

Stevens Point, Wis. – Stevens Point State University officials announced Friday that they had received a two year federal grant that might exceed $2 million for a Wisconsin Indian Teacher Corps program serving school districts at Ashland, Bayfield, Black River Falls, Bowler, Crandon, Hayward and Webster.

The program will involve 21 graduate and 28 undergraduate students and will be designed to develop more effective procedures for preparing teachers with understanding and sensitivity toward problems that American Indian children and their parents face in a predominantly white culture.

In each participating area, one school co-ordinator and one community co-ordinator (an Indian) will be appointed, plus a team of four local teachers and six student interns.

Charge Misuse Of School Funds

ALBUQUERQUE, N.M. (UPI) — A class action suit has been filed against the Gallup-McKinley County school district charging it misused more than $2 million in federal funds meant for the education of Indian children. Named as defendants in the suit on file Friday were the school board, State School Superintendent Leonard Delayo, U.S. Health, Education and Welfare Secretary Elliott L. Richardson and U.S. office of Education Commissioner Sidney Marland.

Hearing draws sharp criticism

By Richard LaCourse

WASHINGTON, D.C. (AIPA) —Educational policies and performance of the Bureau of Indian Affairs and the Office of Education in the Department of Health, Education and Welfare were subjected to sharp and continuous criticism here during the first phase of hearings on the controversial Kennedy Indian Education Act. April 28-29.

Before a packed Senate subcommittee chamber including Mrs. Eunice Kennedy Shriver, Mrs. Jean Kennedy Smith and the eldest son of the late Sen. Robert F. Kennedy, Indian Commissioner Louis R. Bruce and HEW's Education Commissioner Sidney P. Marland, Jr., underwent intense questioning on the educational implementing of the Nixon policy of self-determination by their respective agencies.

Sens. Edward M. Kennedy, D-Mass., and Walter F. Mondale, D-Minn., defended their bill by seizing the initiative in a barrage of questions directed to Bruce and Marland. On the second day of hearings, they heard testimony from 13 representatives of national and regional Indian organizations on the proposed legislation.

Bruce was assailed for the repeated vacancies occurring in strategic positions in the Bureau of Indian Affairs. Testimony revealed that the BIA's position of education commissioner had been unfilled for 14 of 20 months of Bruce's administration.

"I can't believe that you can't be sufficiently persuasive in terms of Civil Service to get the positions filled and the jobs done," said Kennedy. "These vacancies stare us in the face."

Asked by Kennedy why "so few local school boards actually operate their own school systems," Bruce replied:

"Everything we try to do in our Central Office is labeled with suspicion as we go along in a search for our hidden motives. There is still widespread concern over termination and every move, every change may account for delay. We are trying to be a service organization, and it's taking some time."

In other testimony:

—Will Antell (National Indian Education Assn.) commended the bill, calling Indian control of school programs and educational needs of non-reservation Indians the "two crucial issues" of the legislation.

—John Rainer (NCAI) expressed fears that the bill was "termination in disguise," and supported a "revamped and revitalized Bureau with increased funding."

—Dennis Banks (American Indian Movement) supported a National Board "separate and equal to the Office of Education" which would be placed in the executive under the President to eliminate the BIA's "multiple-client relationship subject to conflict of interest."

—Dillon Platero (Navaho Education Assn.) supported the creation of a National Board with safeguards provided in the event of disputes between the National Board and the proposed position of Deputy Commissioner under OE.

—Richard Schifter (Association on American Indian Affairs) called a Board separate from the BIA "most desirable," suggesting placement of the Board under HEW and urging Board powers to fire unacceptable teachers through suspension of Civil Service regulations.

—Calling current educational programs a "passport out of the Indian world and Indian identity," three spokesmen for the National Indian Youth Council demanded Indian control of BIA boarding schools, increased authority in education for tribal leaders, retention of education within the BIA and further investigation into allegations of mistreatment of students

—A Minnesota delegation consisting of Gerald Buckanaga, Ruth Myers and Ted Mahto cited the "insensitivity gap between white and red America," the "morass of white tape" entwining educational innovations and urged the reinforcement of BIA programs.

—Lee Sclar (California Indian Legal Services) supported use of the U.S. Census definition of Indians for educational applicants and equitable distribution of funds throughout the school system for both reservation and off-reservation Indians.

A 'Major Failure'

"There are no quick and easy solutions to this tragic state of affairs; but clearly, effective education lies at the heart of any lasting solution. And that education should no longer be one which assumes cultural differences mean inferiority.

"We have concluded that our national policies for educating American Indians are a failure of major proportions. They have not offered the Indian children — either in years past or today — an educational opportunity anywhere near that offered the great bulk of American children."

— Senate subcommittee on Indian education.

Census numbers game

Indian population

The 1970 Census of American Indians living in the land of the United States was 791,839 -- an increase of 50% over the last 10 years. Since 1890, the growth pattern looks like this:

1890.....248,253
1900.....237.196
1910.....265,683
1940.....333,929
1960.....523,591

More than 50% of the Indian population lives in 5 states: Oklahoma, Arizona, California, New Mexico and North Carolina. Interesting facts:

-- the Alabama Indian popul ation doubled from 1960 to 1970, while Montana remained about the same.
-- the move to the cities, relocation programs accounted for a jump in California from 39 to 91 thousand, in Colorado from 4 to 8,000 and even Florida from 2 to 6,000.

The 1970 preliminary count, by State:

Oklahoma	97,731	Missouri	5,405
Arizona	95,812	Louisiana	5,366
Californ	91,018	Wyoming	4,980
New Mexi	72,788	Virg nia	4,904
N.Caroli	43,487	New Jers	4,706
Washtn	33,386	Massach.	4,475
S.Dakota	32,365	Maryland	4,258
New York	28,330	Mississi	4,113
Montana	27,130	Indiana	3,887
Minnesot	23,128	Iowa	2,992
Wisconsi	18,924	Alabama	2,514
Texas	18,132	Georgia	2,455
Michign	16,854	Tennessee	2,376
Alaska	16,276	So. Caro	2,241
N Dakota	14,369	Connecti	2,222
Oregon	13,510	Maine	2,195
Illinois	11,413	Arkansas	2,041
Utah	11,273	Kentucky	1,599
Colorado	8,836	Rhode Is	1,390
Kansas	8,672	Hawaii	1,126
Nevada	7,933	D.C.	956
Florida	6,719	W. Va.	808
Ohio	6,654	Delaware	65 6
Nebraska	6,624	New Hamp	361
Idaho	6,687	Vermont	229
Ohio	6,654		
Nebraska	6,624		
Penna	5,533		

The Wisdom of Walking Buffalo

QUINTO LINGO, which publishes a many-tongued magazine, has translated an excerpt from AKWESASNE NOTES into Russian in their March, 1971, issue:

Му́дрость Ходя́чего Бу́йвола

Двадца́тое ма́рта, ты́сячу девятьсо́т семьдеся́того го́да—вели́кий день в *Morley Alberta*. В э́тот са́мый день роди́лся ма́ленький *Tatanga Mani*, Ходя́чий Бу́йвол. В после́дующие го́ды он обуча́лся в шко́лах бе́лых люде́й, позна́тился на террито́рию резерви́рованную для Инде́йцев, в Морли́, что бы быть сове́тником и руководи́телем своего́ наро́да, и наконе́ц, на ста́рости лет, был приглашён ми́ссаром ми́ра от и́мени Кана́дского прави́тельства. Вы́слушайте его́ слова́:

"Зна́ете ли вы что дере́нья разгова́ривают? Да они́ говоря́т. Они́ разгова́ривают друг с другом и они́ бу́дут разгова́ривать с ва́ми, е́сли вы их бу́дете слу́шать. Пробле́ма в том что бе́лые лю́ди не слу́шают. Они́ никогда́ не слу́шали Инде́йцев, и потому́ я предполага́ю что они́ не бу́дут прислу́шиваться и к голосам приро́ды. Но я научи́лся многому от дере́вьев, иногда́ тому́ что каса́ется пого́ды, иногда́ живо́тных, иногда́ Бо́жества.

"Мы бы́ли людьми́ почти́ вне зако́на, но в то́ же вре́мя мы бы́ли в дово́льно хоро́ших отноше́ниях с Вели́чественным Ду́хом, творцо́м и руководи́телем всех. Вы бе́лые счита́ли нас дикаря́ми. Вы не понима́ли наши́х моли́тв. Вы не стара́лись понима́ть нас. Когда́ мы воспева́ли со́лнце и́ли луну́ и́ли ве́тер вы говори́ли что мы идолопокло́нники. Не понима́я, вы счита́ли нас поте́рянными ду́шами то́лько потому́, что на́ши религио́зные церемо́нии отлича́лись от ва́ших.

"Do you know that trees talk? Well, they do. They talk to each other, and they'll talk to you, if you will listen. Trouble is, white people don't listen. They never listened to the Indians, and so I don't suppose they'll listen to the other voices in nature. But I have learned a lot from trees: sometimes about the weather, sometimes about animals, sometimes about the Great Spirit.

"We were lawless people but we were on pretty good terms with the Great Spirit, creator and ruler of all. You whites assumed we were savages. You didn't understand our prayers. You didn't try to understand. When we sang our praises to the sun or moon or wind, you said we were worshipping idols. Without understanding, you condemned us as lost souls just because our form of worship was different from yours.

A COMMENTARY BY THOMAS EDWARD
AMERICAN INDIAN PRESS ASSOCIATION

It's Menominee Termination 1961 all over again a la 1971, for Alaska.

Of Alaska's 375 million acres, the state, under the Statehood Act, is allowed to claim 103 million acres. The Natives, who are recognized owners by aboriginal title of 90% of Alaskan territory, have been reduced to begging for 60 million acres of their own land.

Another proposal is the blanket sum of $500 million for lands taken by the government and state. This, viewed on the surface by the government as a princely award, actually amounts to, if paid in one lump sum, about $1.50 per acre or $8400 per native -- equivalent to about two and a half years per capita disposable income in this country.

(Alaska has already received $900 million from the leasing of the Prudhoe Bay oil lands in 1969.)

Let's turn it around and look at the real situation. The Natives are being forced to give up their land under the traditional American principle of manifest destiny and all they're asking is for a fair shake. Sound familiar?

The clincher in all of this gumbo is blanket termination. Congress proposes, with the hearty endorsement of state officials and agreement among most native politicians, to abolish all aboriginal rights when the act is passed.

It will be accomplished in this manner. Corporat ons will be set up under the act to manage native monies and land. They will either be native-staffed or native operated with the lands to be held in quasi-trust by the corporation for a number of years to be determined by the act. (Sound familiar, Menominees?)

If the corporations are faltering at that time, they can begin the sale of lands to shore up their finances.

One only has to closely scrutinize Menominee Enterprises of Wisconsin over the past ten years to draw a sharp contrast. The corporation has placed the Menominee people, prospering before termination, in a f nancial quagmire and it has begun the sale of Menominee land to cover their losses. This accomplished by their own politicians in collusion with non-Indian overseers who dominate the enterprise from distant Milwaukee.

Alaskan Natives are restless because their own leaders aren't really telling them what's happening -- a not unusual occurence -- these same leaders who come to Washington and live lavishly and spend extravagently. The Natives have been backed into a corner by the government, by the state, and by their own politicians who assume the stance "We have to be realistic" about a settlement. Yes, backed into a corner because they have no voice in what's about to happen to them because, according to a Native leader who is fighting the mess, they weren't even allowed the courtest of voting for their own future, beca because all of the Native proposals are the result of backroom political maneuvering. Why? Is it greed for the inherent power that $1 billion and possibly more, will allow to fall into a few hands?

Let's talk about a fair settlement. Let's talk about one third of the land to each party, with the natives having first choice. Let's talk about non-taxed land in trust so greedy individuals can't sell the land without unanimous approval of all the people.

Let's talk about native surface and sub-surface rights on their selection -- complete mineral, hunting and fishing rights. Let's talk about a 2% overriding royalty from minerals taken from federal and state lands in perpetuity.

Let's talk about Native first right to select Federal land when it comes surplus. Let's talk about $500 million in one lump sum to be paid at the signing of the act so natives can benefit now, not after years of inflation loss.

Then we'll be talking about a fair settlement.

HOME-BAKED COOKIES TO SERVICEMEN: The Council Fires of Greater Kansas City Indian Club would like to send baked goods to Indians in the armed services. Send the address to: Mrs. Hepsey Freeman, 11304 W. 69th Terrace, Shawnee, Kansas 66203.

MILK INTOLERANCE AND THE AMERICAN INDIAN

by Dr. Michael Charney
University of Idaho

The American Indian first knew milk as part of his adult diet when dairy animals were introduced by Europeans. Milk sugar, lactose, is a complex sugar that must be split into its two component simple sugars, glucose and galactose, before the human digestive system can utilize it as a source of energy. This splitting is accomplished by the enzyme lactase. Infants the world over have this enzyme to enable them to handle mother's milk. The infant form of the enzyme disappears soon after weaning, and a new form of the enzyme, adult lactase, takes its place. The adult lactase is not present in all populations, but chiefly in Europeans, their descendants, and the Milotic Negroes of East Africa. Among the groups deficient in the lactase are American Indians, Innuit (Eskimo), Australian aborigines, and American black people.

According to Dr. Robert D. McCracken, an anthropologist at the School of Public Health of the University of California at Los Angeles, in an editorial in the Journal of the American Medical Association, 28 September, 1970, only those cultures that have traditionally practised dairy technology and used lots of milk in their diets had the lactase -- it is under genetic control. If your parents do not have the gene for the production of the enzyme, neither will you.

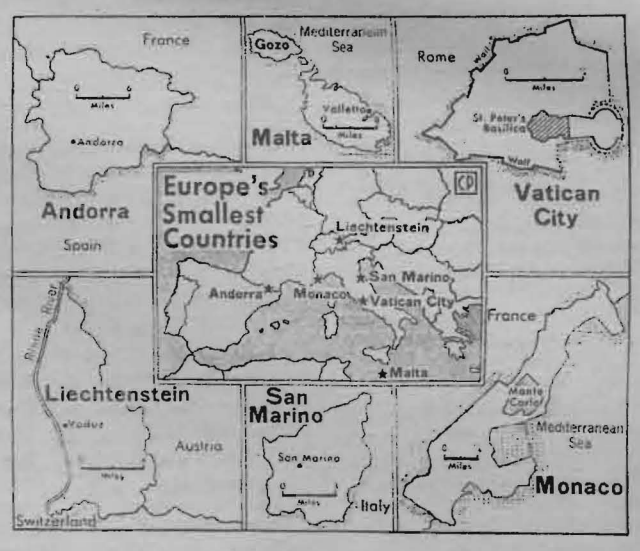
Lactase deficient individuals have learned from sad experience to avoid large quantities of fresh milk and reconstituted milk powder -- it hurts! In a noble desire to aid the less fortunate of the earth the U.S. has shipped vast quantities of dried milk to other lands, and started programs in schools and institutions about the U.S. and Canada to "drink milk".

It has come as a shock to us to learn that these "ignorant" and "ungrateful primitives" either throw the milk powder away, feed it to their lambs, or whitewash their homes with it. American Indian children who are lactase-deficient have had problems in avoiding well-intentioned teachers who, with force at times, are determined that the children will "benefit" from the milk.

American Indian patients in hospicals face the same fiercely determined personnel who earnestly desire to help the patient. There is, unfortunately, a decided ethnocentrism on the part of European peoples. It would do well for tribal authorities to make crystal clear to those involved the inadvisability of such programs, for those individuals where experience has shown the inability to digest milk properly. It is not a matter of customary differences, but simply a matter of good scientific logic. This the American-Anglo society understands.

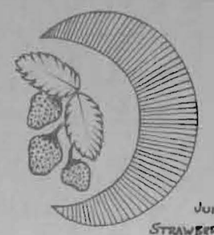
Corky Gonzales, a leader of the Crusade for Justice and the Colorado Raza Unida Party, was convicted in Los Angeles recently on charges of carrying a concealed weapon during the Chicano Moratorium last August during which there were massive police attacks on the demonstrators and bystanders. The Crusade has worked closely with Indian traditional leaders and with the Denver Indian community. The conviction is being appealed.

Corky Gonzales



mini-nations

INDIAN SOVEREIGNTY IMPRACTICAL? Remember that hidden away among the larger countries of Europe are six tiny nations ranging in size from 109 acres to 175 square miles. The largest is Andora, which has few written laws and an economy based on tourism and sheepherding. Malta is only 122 square miles, Liechtenstein 61, and San Marino 24 square miles nestled in norteastern Italy. And Monaco and of course the Vatican -- a few city blocks walled off from the rest of Rome.



JUNE 1971

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1833 "The Black Hawk Purchase" The US government in order to punish the followers of Black Hawk, took a strip of land in Iowa along the West Land of the Mississippi River from Missouri's northern border to Prairie du Chien. 1868 Navajo Reservation established by treaty. **1**	1763 Group of Sauk and Chippewas take Fort Mackinac 1898 The Clan Mothers of the Akwesasne Mohawks wrote their last proposal to the Governor-General of Canada for the traditional life ohief system to be restored. **2**	1778 Wyoming Massacre: a combined force of Iroquois and British attacked Revolutionary troops in Wioming Valley, Pennsylvania killing 360 outright. **3**	1782 A combined force of Shawnee and Delaware warriors routed Col. Wm. Crawford and his forces. One of a series of attacks which were brought about in retaliation to land-hungry Pennsylvanians who slaughtered a village of friendly Delaware Indians in May of 1782. 1812 Death of Little Turtle near Fort Wayne, Indiana. **4**	1970 Pit River Indians occupy their lands claimed by the Pacific Gas & Electric Co. **5**
1970 Pacific Gas & Electric Co. and police arrest 34 Indians near Big Bend, California **6**	**7**	1674 3 Wampanoag warriors:Tobias, Wampapaguan & Muttachunanno were unjustly hung for the murder of John Sassamon. Their innocence proved, this became one of the incidents which helped bring about King Philip's War. 1874 Cochise, Apache chief, killed by soldiers while unarmed. 1970 Pacific Gas & Electric Co arrests 20 Pit River Indians. **8**	1953 First shot of the great 20th Century Indian War was fired when Rep. Wm. Henry Harrison, a descendant of an old Indian fighter, introduced HR 108 in the 83rd Congress. It declared the intention of Congress to terminate federal supervision of Indians at the "earliest possible time." 1970 Pacific Gas & Electric Co. arrest 7 more Pit River Indians. **9**	1644 It was ordered by the governor and the Company of Massachusetts Bay in New England that no Indian should come into any town or the house of the English on Sunday unless to attend public meetings. Should this order be disregarded the Indian should be brought to a magistrate & punished according to the offense. 1966 Northwest Alaska Native Association formed. **10**	1675 Word came from the settlement of Swansea that armed Indians were joining King Philip & his Wampanoags were sending their women to the Narragansett country for safety 1970 Pit River Indians added $5 billion damage suit to their claim to 3.5 million acres of North West Calif. 1970 Richard Oakes, Mohawk, a leader of the Alcatraz Liberation, was brutally beaten . **11**	1961 American Indian Chicago Conference: 210 tribes represented.Declaration of Indian Purpose was drawn up for presentation to U.S. Congress. 1970 U.S. Court of Claims decision revising an Indian Claims Commission ruling that government aid paid to a tribe could be offset against an award only if the aid exceeded 5% of the principal award in any one year. **12**
1866 Red Cloud, the great Oglala chief, left the peace conference at Fort Laramie when it was discovered the Whites were going to build forts on the Bosman Trail whether the Sioux agreed to it or not. 1877 Outbreak of the Nez-Perces under Chief Joseph **13**	1866 Creeks cede to U.S. one half of their domain 1867 Coeur d'Alene Reservation established in Idaho by executive order. **14**	1789 US acknowledged that it did not own title to Indian lands north of the Ohio River. Sec. of War, Henry Knox clarified this point in a letter to Pres. Washington:"The Indians being the prior occupants,possess the right of soil. It cannot be taken from them unless by their free consent,or by the right of conquest in case of a just war. To dispossess them on any other principle would be a gross violation of the fundamental laws of nature **15**	1763 Senecas attacked Fort Venango, 80 miles north of Fort Pitt, and wiped out its garrison. 1876 Battle of the Rosebud, Teton Sioux defeated the U.S. Cavalry **16**	1838 Gen. Scott had just finished the roundup of Cherokees. Several thousand Indians were started West on a journey of about 1,200 miles on foot. 1877 Battle of White Bird, the beginning of the Nez Perces War. 1954 First termination bill passed ending federal relationship with the Menominee Tribe of Wisconsin. **17**	1763 Senecas capture Fort LeBoeuf 1934 Wheeler-Howard Act, better known as the Indian Reorganization Act, provided for each tribe to organize and adopt a constitution. **18**	1763 Senecas, Ottawas, Hurons & Chippewas joined forces to reduce Fort Presqu'Isle on the present site of Erie, Pennsylvania. 1970 Pit River Indians attempt to make a citizen's arrest on the president of Pacific Gas & Electric Co. on trespassing charges. They were unsuccessful. **19**
1675 Commencing of King Philip's War: an angry group of young Wampanoags came into Swansea and shot some cattle. The frightened settler flocked at once to a garrison house abandoning their homes to the Indians, who for the next few days ransacked the village at will. **20**	1763 With the abandonment of the isolated Fort Edward Augustus at Green Bay, Wisconsin, the British in less than 2 months lost every Ohio Valley and Great Lakes post except Detroit and Fort Pitt, both of which were under seige. 1971 General Synod delegates cited this day to be "National Indian Day of Prayer". **21**	**22**	1675 An English youth from Swansea shot a Wampanoag Indian wounding him and drawing the first blood of King Philip's War. 1863 Gen. Carleton set July 20 as deadline for Navajo removal to Bosque Redondo. All Navajos who didn't come in would be considered hostile. When July 20 came no one surrendered. 1970 250 Indians seized the Iroquois Pt. Lighthouse in Mich. **23**	**24**	1876 Battle of the Little Big Horn 1969 Canadian Indian Affairs Minister, Jean Christien, issued a policy statement advocating abolishment of his department within 5 years, repealing the Indian Act and surrendering jurisdiction of Indians to the Provinces ... TERMINATION! 1970 Oglala Sioux hold Sheep Mt. in protest of lands stolen from then during World War II **25**	**Custer had it coming** **26**
1804 Sec of War, Henry Dearborn, formally authorized Gov Wm Henry Harrison of Indiana Territory to negotiate with the Sauk & Fox. The real purpose was to get the Sauks to cede land on both sides of the Illinois 1874 Cheyenne, Arapaho, Kiowa & Commanches attack "Adobe Wells" to drive buffalo hunters off of Indian land. They failed because of the telescope sighted rifles the enemy had. **27**	1938 Kinzua Dam authorized by Congress displacing Seneca Nation Indians in New York State by the year 1960. **28**	1796 Creeks conceded general right to the U.S. to establish necessary military or trading posts within their territory (Georgia). **29**	1831 "Articles of Agreement and Capitulation" signed by Black Hawk and his followers in which they promised never to return to Saukenuk, cease all communication with the British, submit to the authority of Keokuk and grant the US the right to build roads across their lands in Iowa. 1834 Department of Indian Affairs (Indian Bureau) established. **30**			

This calendar will be published in 1972 by White Roots of Peace. Readers are invited to send additional events to be remembered, explanations, suggestions, etc. to the people who are undertaking this project:

Doug and Connie Bradway
Box 1647, Springfield College
Springfield, Massachusetts

PROUD HERITAGE

Yakima Nation Review

Confederate Tribes and Bands
Yakima Indian Nation
P.O. Box 632
Toppenish,Washington, 98948

43

From left to right, Jobe Charley,Jim Looney,Charley Telikish,Henry Thompson,William Yallup,Thomas Yallup,Wheeler Miller,David Miller.

Yakimas Remember???

Remember Yakimas ? ? ? ? When Mr. Bolon threaten us with war and defeat, Kamiakin replied, "If we lose, the men who keep the camp in which are our wives and children, will kill them rather than see them fall into the hands of the Americans. For we have hearts and respect ourselves.

Remember Major Gabriel J. Rains wrote a reply on November 13, 1855 from "Headerquarters of the Yakima Expedition," the Ahtanum Mission itself.

His reply, "We will not be quiet, but will war forever until not a Yakima breaths in the land he calls his own. The river only we will let retain this name to show that here the Yakimas onced lived. "The treaty.....gave you too much for your lands, which are most of all worthless to the white man." My kind advice to you, as you see, is to scatter yourselves among the Indian tribes more peaceable, and there forget you ever were Yakimas.

Our Nation Within A Nation

At the outset of the hostilities Major Granville O. Halles marched confidently out from the Dallas, most of his troops mounted on mules. They rode north, sixty-five miles across the "Simcoe Mountains, and were unexpectedly confronted by Kamiakin's warriors on "Top-nish" Creek.

Haller took along a mounted howitzer which he believed would strike terror into the Indian hearts. But the Yakimas' love for their land overcame the howitzers booming voice. Haller was defeated, so he retreated, abandoning the howitzer and other equipage. The "lost howitzer" became an unseen movement, more enduring than any shaft of granite.

Do you Remember, Owhi? Owhi said:
God gave us day and night, the night to rest in, the day to see, and that as long as the earth shall last, he gave us the morning with our breath, and so he takes care of us on this earth, and here we have met under his care.

God looked one way then and the other and named our lands for us to take care of. He made it to last forever. Is it the earth that is our parent or is God our elder brother? This leads the Indian to ask where does this talk come from that you have been giving us. God made this earth and it listens to him to know what He decide. The Almighty made us and gave us breath: We are talking together and God hears all that we say today.

God looks down upon His children today as if we were all in one body. He is going to make one body of us.

Owhi fought for his home, the only thing for a man in his right mind would to. Owhi surrendered to colonel Wright and was killed on the Tucannon River while attempting to escape— it may be easier for us to believe it they told us they shot him while he slept. OH! Great father in Washington all this still rides on Your shoulders.

Also when you again feel your long lost pride returning. Remember Kamiakin's words to a payer of Government goods. "See, I am a poor man, but to rich to receive anything from the United States." So the payer returned home with all the goods. Kamiakin died there after, his wife homeless. Kamiakin was buried on a rocky ledge, in a secret place, in the tradition manner of burial today. Remember also who came and severed his head from his body, and it was never recovered.

As Long As The River Flows

The Indian Flag which was adopted by the members of the Old Toppenish Long House members in the year Feb. 1955 at the Old Toppenish Long House

The Sun is my Father for he giveth me light that I might live

The Earth is my Mother for she is the provider of life

The Moon is my witness of all things that was create by God the Almighty

And the stars that Shineth in the Heaven's the guideth me thru out all days of my life

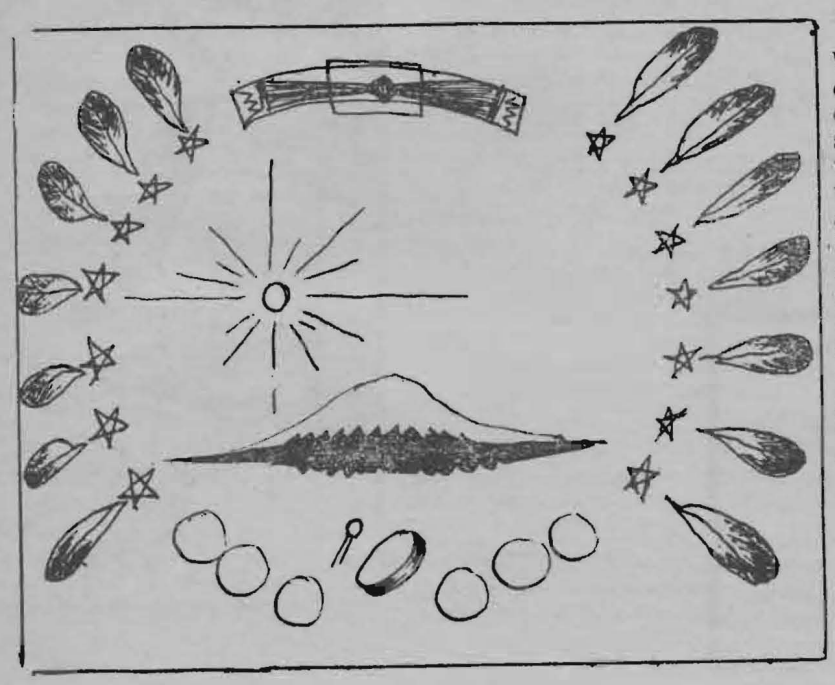
The 14 Eagle Feathers represent the Chiefs who signed the Treaty of June 9, 1855

The 14 stars represent the Confederated Tribes and Bands of the Yakima Indian Nations

The 7 drums represent the religious faith of our people which is our Ancient Heritage

For as long as the Mountains shall stand and the river flow our Treaty will live forever

For as long as the Sun seen me and the Earth hear me



The fourteen confederated tribes and bands of the Yakima Indian Nation now reside on the Yakima Indian Reservation. The Yakima Reservation is comprised of 1,200,000 acres, which was reserved by the Walla Walla Treaty of 1855 and ratified by an Act of Congress in 1859.

Approximately 6,000 enrolled members call this their home. The Yakimas are the largest in enrolled membership of the three northwest states.

Under the 1855 Treaty, we reserved the rights of fishing, hunting, gathering roots and berries outside of the Reservation. At the present time, we still cling to what we reserved, although many of our rights have been taken from us.

We, the Yakima Nation have ceded more than half of our original land to federal and state people, in turn we waited for you to return what we have given you in an equal chance of existence. Now today, you had never changed! Always given yourselves one hour to our three minutes to explain the necssity of certain project for our people, with your hour you oppose us and never support us. Some of you even live among us.

'Return land to Indians'

A resolution requesting that President Richard Nixon ensure that 21,008 acres of land in Gifford Pinchot National Forest be returned to the Yakima Indian Nation was adopted Thursday by delegates to a national American Indian conference in Kansas City, Mo.

The lands, listed as valuable forest lands, were included in the boundaries of the original reservation created at the treaty council of 1855 but were omitted from the reservation when United States government surveyors mapped reservation boundaries.

The Indian Claims Commission in 1968 ruled the land is part of the Yakima reservation.

In 1968 the Yakima tribe voted to retain the land in tribal possession rather than accept a monetary judgment, and an Indian Claims Commission that year ruled that the survey was in error and the land is part of the Yakima reservation.

The claims court, which is not empowered to transfer land titles, gave the Yakima tribe and the U.S. government two years to make an administrative agreement concerning the land.

According to Schlick, the time limit expired Dec. 31 1970, and the claims court granted a six-month extension. The claim could be settled either by a presidential executive order or through an agreement between the secretaries of Agriculture and Interior.

Schlick said the Yakima Tribal Council has adopted a resolution to allow the area to continue in its present uses, mainly timber and outdoor recreation.

The tract lies close to Mt. Adams and bisects the summit of the mountain itself. Timber on the land is valued at more than $4 million.

"We Will Not Be Buried"

INDIANS IN PRISON

Native Brotherhood Newscall
Box 160 (Saskatchewan Penitentiary)
Prince Albert, Saskatchewan

They say that people are one of two things. "You are either part of the problem or part of the solution." It isn't hard for me and thousands of others like me to figure out which part we play because WE are the problem. We have lived the problem, and now we are in prison. But don't be shocked to learn that we're in prison; don't be shocked to learn that the rate of imprisonment for Indians is escalating by the hundreds every year. No, don't be shocked but rather turn the other cheek and tell yourself, "there is no problem." Tell yourself that its none of your business and that we deserve to be here. Tell yourself that your own identity is not being affected every time a native is found on skid row drowning in cheap wine and ends up in one of the court dockets of this so-called Just Society.

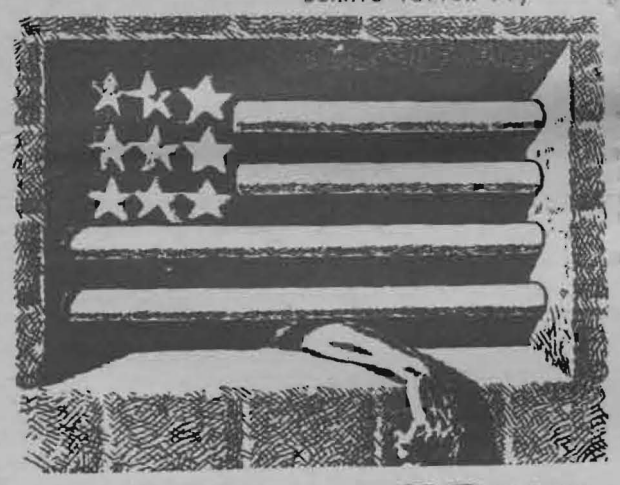
Let us not concern ourselves with why and how they got to skidrow and thus to prison. Let us not concern ourselves with the things deeper and further back than the persons in question. But rather let us concernourselves with the person as he is, period Let us evaluate him by his reputation, not his character. And finally, let us leave it to prisons and punishments to solve the problem. I can not help wondering how many of my people are guilty of this suggestion, or better still, how many of you have relatives in prison, or headed for prison?? What are you doing or going to do to help your relative?

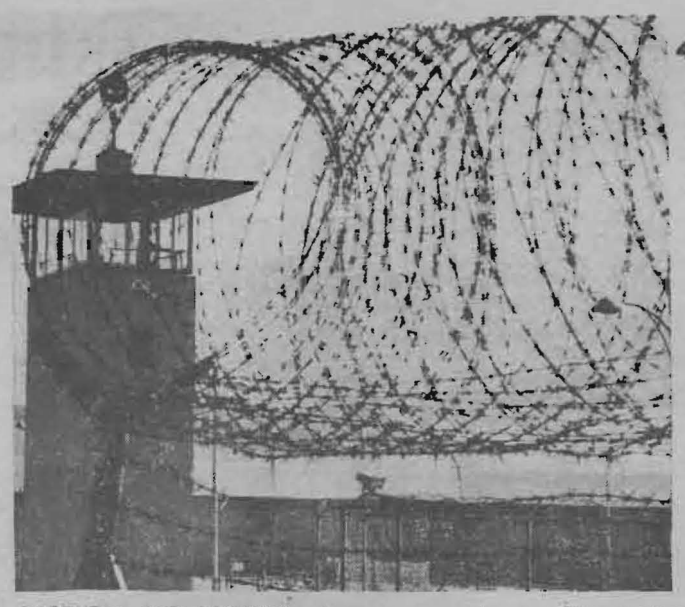
Prison means a lot of things to different people. I have lived for eight years in various institutions for different crimes. In those years, I have hurt a lot of people. I've been hurt, resentful, and even hated not only society, but also my own people!! My people talked about "Unity and Equality"! When a minority group such as the native people begin to discriminate within, then I suggest that we refrain from words like "unity" and "equality" until such time that we are willing to accept each other and begin to make moves to correct conditions that affect all of us.

The imprisoned native probably deserves to be in prison. But he has dreams, he has hopes, and he is willing to go any length to adjust himself so that he may join with you in your fight for unity and equality for our people! But he cannot fulfill his dreams if he is not accepted by his own people.

Take an uncompromising realistic view at your circle of concern or acceptance the next time you advocate UNITY. Does it include drunks, thiefs jailbirds and other unbecoming characters that bleed the same type of blood as you?

Concerned outcast,
Donnie Yellow Fly





BROTHERS AND SISTERS: I am presently confined here at the Michigan reformatory, located in Ionia, Michigan. I am expecting to be released from here sometime in the latter part of June, 1971, on parole.

What I am about to ask of you, I know, may seem quite unusual. But I want it to be known that there are no tricks and absolutely no thoughts of deceiving anyone -- this is just a sincere appeal for help from my people.

To get right to the point, I am in desperate need of some financial aid. And I would like for anyone interested in helping me to send any amount of donation, and any loans up to 25 dollars to me, at the address below.

On the loans, I will pay an interest of 1/3 the principal. That is, if the loan is for $25.00 I will repay $33.33. As for the time, I expect to have all loans paid back at the end of 2 years from my release date. At present I have no collateral, or no one to cosign for me -- all I have is my word that I will payeveryone back.

In the event that more comes to me than I need, I will immediately return the amounts I have no use for, with no interest. So if you would enclose a return address, and tell me if it is a loan or a donation. Send these anytime after June 1st.

The reason I need this money is actually for personal needs, food, clothing, and shelter, the expense of finding a job, etc.

This information I am going to give about myself may or may not aid in your decision. I am an Indian (Mohawk-Potowatomi) 23 years old. I have earned Certificates of Achievements in Machine Shop Training (1000 hours), Electric Arc Welding, Furniture Finishing, heavy equipment operation (lacking the residential training) and I am a high school graduate.

I want, if I am accepted, also to enter a college and work towards an A.B.A. degree...I was going to ask the BIA for help, but I don't particularly care for the BIA, plus if they did help, they would have a whole lot of red tape for me to go through -- and I just don't have the time to fool around with them.

Sincerely,
Howard Hill
69 Glenurban St.
Battle Creek, Michigan 49017

(EDITOR's NOTE: Howard has been a contributor to and supporter of AKWESASNE NOTES. For anyone requiring a co-signer, we would be glad to do that.)

NOTES: The Latin American Development Society (LADS) here within the penitentiary walls is a Chicano organization concerned with the welfare of its Raza: Mexican and Indian. Some ignorants all too often refute their Indian past an lay claim to their "Spanish blood". These poo fools feel that by doing so, they will be accepted. By whom? For what? This is a perplexing problem, indeed.

LADS believes that we are all brothers, whethe through kinship, blood ties, or our oppressed history. We do not reject our Indian past, rather we embrace it for the beauty and streng it gives to us. Without it, you are incomplet not Mexican, Indian, or even Chicano.

Ruben V. Medina, Editor
EL SOL CASTANO
Colorado State Penitenti
Canon City, Colorado 812

NOTES: The Confederated Indian Tribes was form ed to help our members remember our heritage, and help each other lead productive lives for our families once we are released from this penitentiary. There are almost 70 Indians in our membership, and we wish you people to know we are here!

We have a dire need to have some of our own pe ple represent us when we go before the Parole Board. What is lacking is qualified (Indian) people who will counsel us and speak for us at our hearings. As you know, white people do not understand us, and this brings up a strong communication problem. (Some of our people hav trouble talking to white people, too.)

We are all active in our group. Arts and cra education, job opportunities, library, and we have our own five piece band. We have classes on Indian dancing and our heritage. We also put out a newsletter. We have made strong advancements, but we need outside recognition and assistance.

We can have outside "groups" com into the pen, and put on shows for us and teach us our cultu If our people would realize the problems we ha and are trying to solve, I'm sure all of you would be with us 100%.

I personally would like to see this penitentiar without an Indian in it. We by nature are a free people, and do not belong locked-up like animals. This can be accomplished through a better understanding of our own people.

Write to us, visit us, help us. We are sincere

Our group is forming an Indian War Dance Club here in the institution, and we hope to travel outside the walls in the near future to dance for colleges, schools, and different reservations in hopes of helping someone who may be headed for places like this. It's NO PLACE TO BE.....

But in order to achieve our goal, we need material to make dance costumes, material such as bells, beads, feathers, leather (or money). All contributions may be sent to our sponsor, Mr. Phil Lane at Rt. 1, Box 239, Walla Walla, Washington 99362. Also we would like other Indian prison groups to get in touch with me at the address below.

Michael O. Finnegan 216855 B-C-7
and George Barr 118789
Washington State Penit.
Walla Walla, Wn.

EX-INMATES WHO WOULD LIKE TO USE THE FACILITIES OF AKWESASNE NOTES AND WHITE ROOTS OF PEACE TO FORM A NATIONAL INDIAN PRISON GROUP ARE INVITED TO WRITE TO US. LIVING ALLOWANCE PROVIDED. Such a group could encourage the participation of Indian peoples and organizations in prison affairs, locate jobs and opportunities on a national basis, and work for the betterment of Indian relationships with the law and prisons.

PRISON GROUPS

United Indian Tribes
Institution for Women
Frontera, Calif. 91720

Sequoyah Indian Circle
Institution for Men
Box 128
Chino, Calif. 91710

Amer. Indian Culture Group
Southern Conservation Center
Box 369
Chino, California 91710

Indian Cultural Group
Box 800, Room 418 Collins
Ontario, Calif. 91761

Tribe of Five Feathers
Box W
Lompoc, Calif. 93436

Amer. Indian Culture Group
Correctional Training Fac.
Box 686
Soledad, Calif. 93960

Amer. Indian Culture Group
Box 2101
San Rafael, Calif. 94901

Amer. Indian Culture Group
California State Prison.
San Quentin, Calif. 94964

Amer. Indian Culture Group
California Medical Facility
Vacaville, Calif. 95688

Antelope Indian Circle
California Corrections Center
Susanville, Calif. 96130

Amerind Club
U.S. Correctional Inst.
Sandstone, Minnesota 55072

Amer. Indian Cultural Group
Minnesota State Reformatory
Box B
St. Cloud, Minnesota 56301

North Amer. Indian League
Box 7309
Boise, Idaho 83707

Indian Culture Group
Federal Penitentiary
Steilacoom, Wn. 98388

Indian Culture Group
Box 777
Monroe, Washington 98272

Confederated Indian Tribes
Box 520
Walla Walla, Wn. 99362

Indian Culture Club
Oregon State Penit.
2605 State St.
Salem, Oregon 97310

Native Brotherhood
Box 160, Penitentiary
Prince Albert, Saskatchewan

Indian Folklore Group
Box 55
Stillwater, Minnesota 55082

Indian Culture Club
School for Girls
Box 178
Oregon, Wisconsin 53575

Indian Culture Club
School for Boys
Wales, Wisconsin 53183

Indian Culture Group
Box 7
Deer Lodge, Montana 59722

Indian Culture Group
Box 1497
Bismarck, N.D. 58501

Indian Culture Group
Iowa Training School
Eldora, Iowa 50627

Indian Culture Group
Box B
Anamosa, Iowa 52205

PLEASE SEND US NAMES AND ADDRESSES OF INDIAN PEOPLE IN PRISONS, YOUTH TRAINING SCHOOLS, AND OTHER INSTITUTIONS -- AKWESASNE NOTES WILL BE SENT TO THEM REGULARLY.

PLEASE SEND ANY ADDITIONS OR CORRECTIONS TO THIS LIST TO US. LET US KNOW OF ANY INSTITUTIONS, PRISONS, YOUTH TRAINING SCHOOLS THAT HAVE INDIANS INSIDE --White Roots of Peace will visit, and send Akwesasne Notes to them. Write us at

AKWESASNE NOTES
Mohawk Nation
via Rooseveltown, N.Y. 13683

Chipewyans

Old way looks best to band

Another group of Indians has decided to return to the old way of life.

Fifteen years ago, the Indian Affairs Branch decided to move the Chipweyan people of Duck Lake, Manitoba, to Churchill where it would be closer to the administration, to "integrated schools", to employment, and "the good life". A general band meeting was called at which the IAB officials explained the move, adding that they would be well looked after by the Government.

Now the same people, about 350 strong, have decided to go back home. They want to leave their government-built homes at Dene Village, five mile outside of Churchill, and move 160 miles west to a remote area near three lakes -- away from the influence of white society.

From 1929 to 1956, the people had lived around the Hudson's Bay Post at Duck Lake. From there they went out to trap lines,=disappearing in the autumn, returning for Christmas celebrations, and then leaving again until their return in the spring with the furs. Fish, ducks, geese, and game were plentiful.Food purchases were mostly flour, lard, salt porkand tea. Caribou was smoked for winter use. Alcoholic beverages were virtually unheard of.

But the trading post was not profitable for the Bay. The manager's children had to be flown out by charter plane for school, there was the annual leave, servants were needed to haul wood and water and the cost of freighting was going up. The Company decided to pull out. And that's when the Indian Affairs people decided to move the whole population to Churchill.

They were flown out, mostly, taking only what few things they could carry. Outboard motors, boats, dogteams, household goods, traps -- their economic mainstays -- were left behind.

The Chipweyans hated Churchill from the beginning. Although trapping is hard work, it was a life they loved. But in Churchill, the only jobs were for just a handful of men at the government agencies. The rest went on welfare. Of course there was the railroad repair gang, but leaving the bush to work like slaves? Why?

Drinking commenced, and parents found little use for and exerted little control over their children. Families broke-up, women became prostitutes. Children rummaged in Churchill's garbage cans for food.

SUBURBIA-IN-THE-BUSH -- Dene Village

The village in which they live is on muskeg, treed with black spruce, requiring drainage ditches along elevated roadways. Houses are economy copies of southern suburbia, replete with two entrances,picture windows, and floor to ceiling partitions, even though heating is with a coal and wood range. And as community development officer Phil Dickman asked, how can people on welfare replace an $80 picture window when it is broken?

And so the people remembered how it was at Duck Lake. Theft was unknown. Alcoholism did not exist. Child neglect did not occur. Unemployment was never there. So an advance group went back in 1969 at the proposed location. Already they have, according to regional IAB administrator R.M. Connelly, "a gleam in their eyes, self-worth, and an identity."

And so they're on their way back -- home.

George Manual with
Australian Aboriginal People

A Canadian government team of officials, headed by Indian Affairs Minister Jean Chretian, went to New Zealand and Australia this spring. Accompanying them was George Manual, president of the National Indian Brotherhood.

Chretian's press releases suggested that the Maori are an example for Canada's Indians, for they have "fitted into New Zealand society and yet retained their cultural identity." Says he, "The Maoris take full advantage of their citizenship, share responsibility...and do not live in special areas"

But it seems like Manual got a different impression -- several times he got away from the official delegation to talk with the aboriginal peoples alone. In July, he will publish a full report. "Wherever there has been colonialism, you can see a similar effect on the native people."

The English value system which confronts native peoples, he says, in its ambition for material success, forgets "we are destroying the earth, the water, the air. We are destroying people in places like Vietnam. We are suppressing a majority in South Africa. And unless native people get together and make a common cause, this system will destroy mankind."

"In the past, we saw ourselves carrying on an isolated struggle for our own survival here in Canada. So we built provincial and national organizations to represent our needs, and make our word known. In the future, we will be able to build better by sharing in the common struggle with our dark brothers across the globe."

TELL IT LIKE IT WAS by James Hull

In what must have been the most expensive 90 minutes ever aired on TV, John Wayne and NBC paid tribute to the great and glorious past of our nation and to the men who forged the policies and principles which hopefully and forever guarantees "Liberty And Justice for All".

In an opening scene, we see a ludicrous Hoss Cartright selling Manhattan Island for a handful of beads. To add injury to this insult, the remaining eighty minutes of the film make no mention of the Indian or the part he and his land played in the building of a rich self-righteous America.

If ours is indeed a land of justice and fair play, we challenge NBC and our government to produce and present a ninety minute TV opus deeling frankly and truthfully with the history of the American Indian and his disastrous relationship with the white man.

What shall we call this film?

Why not, WISE UP, SWEET LAND.

MOCCASIN TELEGRAPH
Grand Portage, Minnesota

INDIAN AMERICA would like to see JOHN WAYNE as the fair-haired hero in a movie to be made with the title of Vine Deloria's book, CUSTER DIED FOR YOUR SINS, according to Corky Covington, of the Pride in Heritage project in Spokane's public school system.

CREDITS: The Smallboy Narrative on page one is excerpted from an interview translated from the Cree language by Eugene Steinhauer, and published in THE NORTHIAN, magazine of the Society for Indian and Northern Education, University of Saskatchewan, Saskatoon. The letter from Douglas Cardinal was first published in the Globe and Mail.

Letters urging that Smallboy and his people not be harrassed under this new legislation, and urging that the request for their own mountain land be granted can be sent to The Premier, Province of Alberta, Edmonton. Tools, clothing, funds, medical supplies, can be sent to Smallboy at Box 159, Rocky Mountain House, Alberta, or to White Roots of Peace, via Rooseveltown, N.Y., for forwarding and delivery.

Smallboy photo: The Native Voice

COMMENTARY:

ON INDIAN HOUSING
by Chief Elijah Smith
Yukon Native Brotherhood

1. As long as Housing Policy for the Yukon is determined by Ottawa and administered through Vancouver, it cannot be effective.

2. There is little to be gained by building if title to the land and ownership of the houses is to remain with Indian Affairs.

3. Current policies do not take into account historical Indian ways of living in the Yukon:
   -- space between houses is more important than services the white man thinks are important.
   -- because of part-time trapping, hunting, laying up of dried meat, fishing, and poor farm land, the white man's idea of one home for 365 days a year is not accepted.
   -- some people who have lived in a place for many years where there are school bus routes are not prepared to move next door to the white man.
   -- some people think hot water, oil heat, electricity, telephone, television, etc., are important. Many families consider them not too important.

4. In a recent survey conducted by the Dept. of Health at Whitehorse Indian Village, it was found that all 46 homes were below minimum standards.

5. In the village of Ross River people are living in tents.

6. A budget of $14,000 to repair 14 homes is ridiculous.

7. A two-bedroom home for 13 people is ridiculous.

8. An 8500 dollar maximum cost for a house in the Yukon is ridiculous.

9. A four-bedroom house with partitions heated by a 70-year-old airtight-heater for a tent is ridiculous.

10. Failure to involve future home owners in the planning of their homes is, yes, ridiculous.

-- from Skookum Jim News
Box 592, Whitehorse

OBITUARY

DR. EDWARD P. DOZIER, Santa Clara Pueblo, professor of anthropology and linguistics, died of a heart attack at his home in Tucson May 4th. He was 55 years old.

THOMAS SEGUNDO, Papago tribal council chairman, died in a plane crash in Arizona May 6th. He had been director of the Chicago Indian Center in the early '60s.

THIS PAPER IS MADE FROM TREES -- Replace what you are reading by planting a tree. Care for it. 17,000 copies = 17,000 trees. Plant one today.

Tell how many copies you want to try. Some of the money you keep, the rest helps with our printing expenses. You do not pay for papers you do not sell.

WRITE: AKWESASNE NOTES
via ROOSEVELTOWN, N.Y. 13683

LETTERS to the EDITOR

NOTES: I write regarding the Proclamation of the Dog Soldier Society of Seattle printed in your Marc h issue on page 43.

I like the enthusiastic motivation you voiced in favor of rebuilding our own cultures, or rather, the Great Spirit's cultures for He created them and they are His.

Widely scattered but complimentary prophecies state that IF we remain faithful and true to His Sacred Instructions, He will continue to protect us and guide us right up to, and thru, the Great Purification Day, that day in which all machines will stop, and so will the hearts of all who depend upon those machines for their lives.

Those Sacred Instructions advise us to be peaceful, help each other out, and live the simple, humble, hard way of life that He taught us...

If you had actually been upholding or rebuilding the sacred way of life that was entrusted to your Nation of forefathers in The Beginning, you would not listen to advocates who say "be hasty, be foolish, be impatient, reckless, use 'any means necessary' to destroy The Destroyer and after that is accomplished, you can rebuild your peaceful culture with your bloody hands and your slaughter-twisted minds and your filthy, guilt-ridden spirits."

No, please don't talk to me about how we can destroy the enemy -- he is so busy destroying himself that he doesn't need any help from us. He is THE master destroyer, remember?

Our job, as sons and daughters of the Creator is to build and rebuild the sacred, simple, humble hard way of life of our forefathers, as taught to us by the Great Spirit Himself.

Craig
California

NOTES: The trail has grown no easier. Old Great Thunder always said, "The stranger must be treated as a loved one. It is an honor to be able to help anyone in need. The Great Spirit has smiled on you when he allows you to be of service to anyone."

Now a powerful Yankee-Trader type, a highway Robber Baron, has complained to authorities about "no-good, long-haired thieves." We have labored long and lonely, and now occasionally young long hairs, one or two at a time, stop by and give us some help with the heavy work. Big complaint to the County Commissioners! A deputy arrives to tell us of this concern. They are afraid. But are these not spirits of the Great Spirit, children of Earth Mother, in trouble on the trail?

Let it now come, Oh Great Spirit, let the legions of Thunder Beings and you, Great Spirit, bring again the Great Council and gather the nations into one mighty arrow to strike all those who beat at our hearts and spirits with their murderous greed and hate. But I speak too much. My heart is full.

Rolling Mountain Thunder
Imlay, Nevada

Dear brothers: After reading the NOTES, I feel more of an Indian. Also, I would like to become involved in "our problem." I wait for the next issue with new hope.

Charles Wheelock
Oneida

Editors: The Indian Wars have taken a new turn. On the winter solstice, a group of traditional Indians founded a completely new tribe for the purpose of establishing people on the land who will return to the Indian way of life.

They will perform all the ancient ceremonies; the Bear Tribe will be a tribe, but not limited to Indians. They are inviting all those interested in Indian culture to talk to them about joining.

"We are seeking a group composed of Indians and non-Indians alike", says Sun Bear, our chief. "We need all people interested in living together and sharing Indian culture and values. We will learn to live off the land together and share responsibility to the Earth Mother."

For people not ready to commit themselves fully to the Indian life-way, the Bear Tribe will also include groups within the city, for discussion and work with Indians.

Many members of the tribe will spend all or part of their time working with other Indians setting up economic alternatives on reservations, working with other traditional groups, and continuing to publish the magazine, Many Smokes.

(916) 442-2409

Phillip Johnson
2641 Kit Carson #c
Sacramento, Calif.

Rarihokwats: As we all know, there is a tremendous need for doctors in our country today. The greatest need, though, is with our own people. Statisticians are eager to tell the general public that the average life span of the reservation Indian is 44 years; the infant mortality rate is 4 times greater than the national average, etc.

The original charter of Harvard University states that Indian students will have equal educational opportunities with non-Indians. Recently, nine Indians applied for admittance into Harvard's medical school. Of the nine, one was admitted. The Dean has chosen his token Indian, and now can give a positive response to any questions about Indians being educated at Harvard. Write Dean Robert H. Ebert, 25 Shattuck St., Boston, and send a copy of your letter to Kenneth W. Foster, Conant Hall 5-A, Cambridge, Massachusetts.

Diosa Fayerweather

1656

Jerry: We very much appreciate your help in our attempt to preserve at Princeton a record of contemporary Indian journalism in a way that is worthy of the people they are produced by and for.

Alfred L. Bush
Princeton Univ Libr.
Princeton, N.J.

(Mr. Bush has probably the most complete collection of old and current native publications for research. Much will soon by on microfilm for interlibrary use. Best of all, he has the personal sensitivities to do the job as we want it to be done. If you have old Indian newspapers you want preserved, he is the man to send them to. -- Editors)

NOTES: As the seasons unroll themselves from winter to summer and from spring to fall, so a man's life. We are not yet dead.

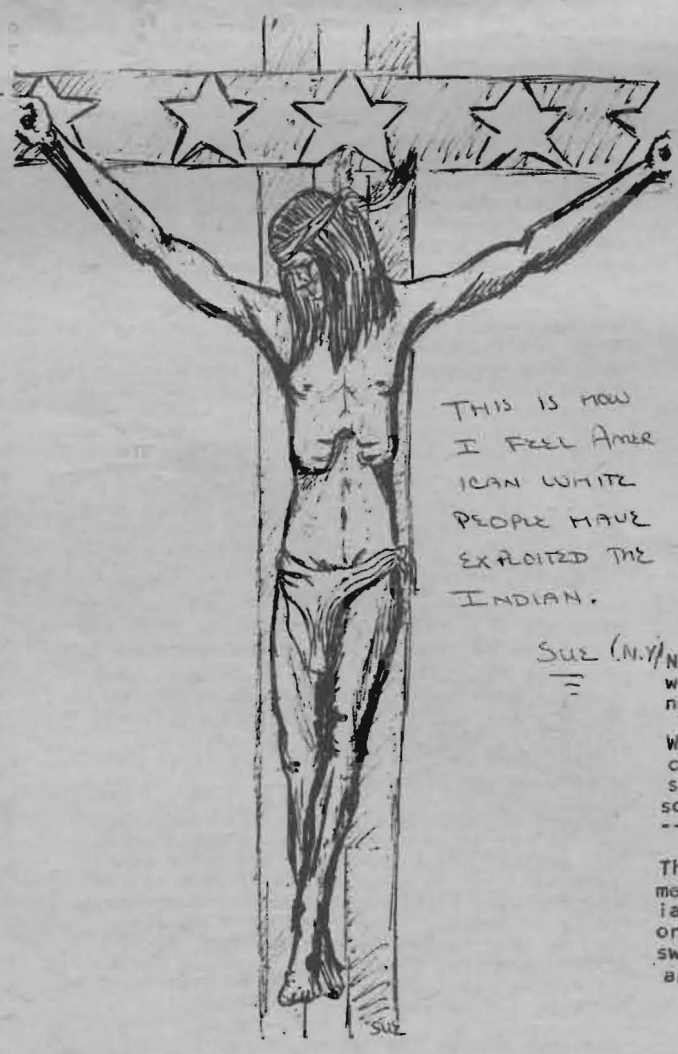
We, the Americans by blood must unit. Perhaps it is too dreamy to form a haven for the American peoples, from Alaska to Patagonia...but to be a beast of burden to the European conqueror, the pseudo-American, is suicide.

Let the chirimia and the tom-tom call the [illegible] council. Qui ra ua.

Juan Juarez
Hawaii

NOTES: It is my opinion that Jesus should be replaced on the cross by an Indian. No one in history has been crucified more.

Jess Hardwick
Philadelphia, Pa.



SEHKON: A letter (last month) to AKWESASNE NOTES raises questions, such as: "Historically, Indians have done a good job of butchering each other up long before and after the white man got in on the act." The correspondent ignores the LongHouse (Iroquois) Confederacy which eventually instituted a protectorate of over 28 Indian nations and peace -- until European agents (Jesuits) circulated among the protectorate nations and provoked them into attacking their protectors. Started a war that lasted more than 100 years.

The correspondent says: "I am personally convinced that if the Indians had been more numerous than whites and had the upper hand over the whites, they would have given the whites a dirty deal." When our correspondent's ancestors, the Pilgrims, landed in a "harsh and barbaric land", they were hungry, tired, and knew not how to survive. The Indians, more numerous than the Pilgrims, gave them shelter and food. As my good friend Aren Akweks says "The Indians had only to turn their backs and go into the forest and the Pilgrim fathers would have perished." Enough said?

"There is no noble Red man" sez our correspondent. I can point to one, the author of Kaianerekowa, the world's first national constitution, the first declaration of human rights, the first true code of ethics, and knew the secret of peace on earth -- Deganawida (spoken as The Peacemaker).

"Stand on your own two feet." Yes, restore an area of this huge red man's land of America to its rightful owners and we shall stand on our own two feet. We shall show an incorruptible government and a proper society for we still have and follow The Great Law.

Louis Hall
Caughnawaga, Quebec

(Copies of the Great Law are available from this newspaper for $1 postpaid)

Dear Akwesasne: Your drums sound distinctly and provocatively. I am beginning to have a clearer understanding of what it means to be, and what is going on among, the real Americans.

Bob Higham
California

NOTES: I read the news about the native land and the problem you all have nowadays. Some good. Some bad.

Here in Arctic Village we are doing real good because of help we getting from the BIA and many other ways. We also have our kids go to school free without cost us any. We also have our own land which helps us real good.

Keep sending my paper. I wish to go to the meetings, but poor Indian have no money.

Kias T. Peter, Sr.
Arctic Village, Alaska

NOTES: Our trading post is Indian owned and operated. We are dedicated to helping preserve the "old ways" and to serving our people. We refuse to carry Japanese-made trinkets or imitations. We are looking for sources of Iroquois and other small craft items for resale.

Painted Raven
2898 South County Tr.
East Greenwich, R.I.

Notes: I have just read some newspapers on the struggle of the native people from Hawaii and it seems the same as our own. It is important for our own people to know what is happening to them there. Write:

Kokua Kalama Committee
2331 Seaview Ave.
Honolulu, Hawaii 96822

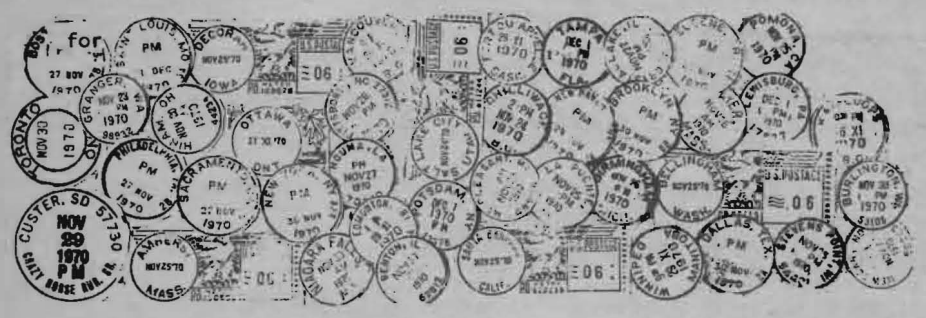
Margaret Luna
Montebello, Calif.

NOTES: If your house is on fire and I come to warn you that your house is burning, you should not accuse me of setting the fire.

Whenever white people get together, they don't call it racism. But when we Indians went to form some kind of united effort to solve our problem, someone calls it "racism". We don't call it that -- we call it Brotherhood.

The political philosophy of Indian nationalism means we must control the politics and politicians of our community. We must no longer take orders from outside forces. We will organize and sweep out of all offices Indian politicians who are puppets for the outside forces.

Robert Chercasen
Juneau, Alaska



HOW THEY SEE IT

NOTES: Upon finishing the article "Racism in Postage Stamps" in the March issue, I hurriedly got out my stamp collection to see if I had these stamps. While missing many of them, I chanced on a few that had been previously neglected. The following list brings up to date the well-written and researched efforts of John Levchuk and Dr. Jack Forbes.

In the area of Indians being used in the fringe areas or playing generally un-important parts, these issues were found:

1. 1909: Hudson-Fulton Commemorate 2¢ issue has an Indian in a canoe in the foreground.
2. 1935 Michigan Centenary 3¢ issue has an Indian village and an Indian in a canoe in the left-hand bottom side.
3. 1936 Oregon Territory 3¢ issue has an Indian chief and village on the left hand side.
4. 1938 3¢ issue commemorating the landing of the Swedes and Finns has numerous Indians in the background coming forth to greet them.
5. 1953 Washington Territory Centennial 3¢ issue has an Indian (sadly) watching white settlers move into territory previously his.
6. 1953 New York City Tercentenary 3¢ issue has two Indians in a canoe on bottom right-hand side.
7. 1957 Oklahoma Statehood 3¢ issue has on its top the statement: Arrows to Atoms.

In the category of U.S. Stamps where Indians tended to be the primary theme the following issues were found:

8. 1893 Columbian Exposition Series 10¢ issue depicts Columbus presenting the "natives" to the king and queen.
9. 1898: Trans-mississippi Exposition 4¢ issue portrays an Indian hunting a buffalo.
10. 1907 Jamestown Exposition 3¢ issue has a portrait of Pocahantas in European garb.
11. 1922-34 Regular Postage Series 30¢ issue has a picture of a buffalo (ironic that the whites would pay homage to the buffalo after their successful slaughter of them in an attempt at genocide against the Plains Indians)
12. 1937 Hawaii Issue: the 3¢ issue has a picture of Kamehameka, the Hawaiian leader
13. 1938 Northwest Territory Sesquicentennial 3¢ issue has an Indian on the left hand side.

Finally, last and least in the category "An American Indian things twice before he glues one of these onto his letter", is about the worst representation of an Indian on any stamp around:

14. 1930 Massachusetts Bay Colony 2¢ issue depicts an Indian (clothed in a loincloth made of leaves, with a bow and arrow) saying in English, "Come Over and Help Us".

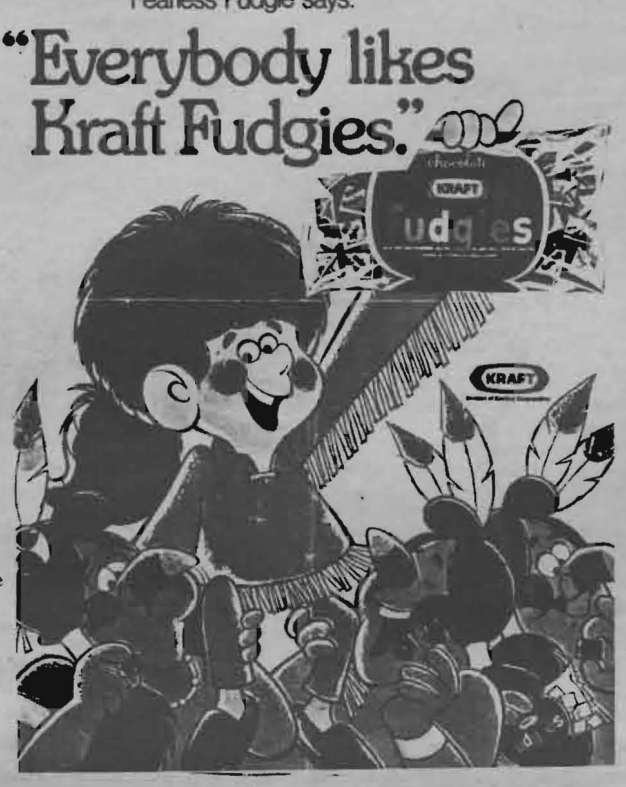
Notice: To any experienced Indian stamp collector: I am giving away a Master Global Stamp Album woth $20.00 with about 1,000 stamps already put in it and about 1,000 unaffixed stamps (worth at least another $20) stamp envelopes and blank pages for the price of postage and insurance alone to the first Indian stamp collector who writes to me in reference to it. The total weight is 15 pounds. Be sure to include a stamped, self-addressed envelope so that I can return any money to anyone that is too late. Write me.

Steven Ross (Mohawk)
129 Dahill Rd.
Brooklyn, N.Y. 11218

ANOTHER STAMP LICKING INDIANS

NOTES: Am I mistaken, or does this ad give the impression to you that "Fearless Fudgie" has "tamed" even the "savage Indians" with his goodies?

Veronica Keene
Louisiana



BROTHERS AND SISTERS OF AKWESASNE: As a black man struggling for freedom, and who is now physically separated from the struggle on the bricks, I have never stopped struggling. I can see the oppressed peoples are beginning to move in a positive direction, so I can say RIGHT ON! ALL POWER TO THE PEOPLE!

Booker T. Collins
Wisconsin

NOTES: Continue to send your paper, for it is the only link I have in this alien world to my people.

Perhaps you say what need have you of this thing so small when the Great One is your Father, the Earth your mother, and the animals your friends. And I say to you, "I want to know, as someone from a far land, how it is with my people."

Neemat
St. Louis, Mo.

NOTES: Your paper provides a valuable service to Indians and Anglos alike. The paper is one of the most effective and lethal weapons we have against the dangerous snare of the whiteman's narrow-mind prejudice. You are presenting a side of the picture that some of us have never seen. I have the deepest respect and admiration for the devoted people who compile NOTES and prepare it for mail.

I would like to comment on several items that appeared in the March issue. About the minister who so sarcastically put down your paper and hoped that the bluebird of happiness would perch on your posteriors, I can only say I am sorry. Please do not judge all Christians by such a misled individual. There are still some of us to whom Love, Brotherhood, and Equality are more than words in the dictionary.

As for the woman who wrote that if it weren't for our great-great-great grandfathers you would still be playing cowboys and Indians, I had to read that letter three times before I could believe that anyone had really written anything so silly. Where in the devil does she think the cowboys came from, anyway? I notice it was unsigned; that type usually is.

In your poetry section, My Indian Son and Lost Cause were excellent examples of writing...Dolly Bird was, as usual, superb.

Be assured that your editorial on the racist advertising on Kellogg's Sugar Smacks hit its mark.

I have talked to many people about this and they have promised not to purchase any of Kelloggs products until their advertising meets suitable requirements. At least two of those I have talked with are going to write letters to the Chairman of the Board protesting this type of advertising.

Margery Brown Jones
Ohio

BROTHERS: I am a Loucheux Metis employed in the north by the Indian-Eskimo Association of Canada, a citizens' organization. I do field work in the line of liason, communications and do a half-hour radio program on the CBC Station in Inuvik. It is done mostly in the native languages of that part of Northern Canada.

My problem is in travel. We have no roads, and many of the villages are completely isolated. The ones that do have a fairly regular airplane come in, I find very costly.

I hold a private pilot's license, but do not have an airplane, and that is what I desperately need to help my people. If anyone would like to help us, the Indian, Eskimo and Metis of Northern Canada, please write me c/o
Indian-Eskimo Assn of Canada
(a tax-deductible corporation)
277 Victoria St.
Toronto, Ontario

FRIENDS: The religion of the North American Indian is not fragmented. We believe in One Supreme Being which breathes on All Life, the air, water, earth, grass, trees, and all living creatures. In Okemah, Oklahoma, we have forty acres of land dedicated to serve as sacred ground on which we can demonstrate Nature's power through our medicinemen and religious leaders.

The traditional Indians across the country can come together here for healing of all tribes and nations. The fourth annual Convention will be June 15-21, 1971, with conferences on prophecies and teachings, spiritual awakening, nightly dancing.

People who cannot attend but who wish to support the convention can send contributionsto:

Clifton Hill
609 N. Griffin
Okmulgee, Okla.

NOTES: The Brotherhood of American Indians at this Federal Penitentiary has asked me to thank the WHITE ROOTS OF PEACE for coming over here and sharing your message. We thank you for delivering the word in a plain and simple manner that everyone understood. It came straight from your heart. It is believed by the brothers that what you people are doing is a thing that should be practiced more in this day and age.

Tony Merrill
Steilacoom, Wn.

NOTES: I thank you very much for your paper. It gives me lots of informations about the way Indians are treated. It is a shame on us, white people. I feel awful about it and like to make up as much as I can what our grandfathers, and still, this generation, did to your people.

Do you know of any Indian welfare-centers or Indian organizations where I can send money, clothes, stamps for selling? I would like to hear from some of your people -- I feel so much with them.

Ingrid Roemer
35 Motherwell St.
South Yarra 3141
Victoria, AUSTRALIA

NOTES: Two young Indian students have designed postal stamps honoring great chiefs in the hope of stimulating pride in their people. They are Mary Jane T

Mary Jane Sterling of Kamloops B.C. and Tracy Charters, both living at the Kamloops Indian Student Residence. (Photo below)

Red/White -- and blue

I met a pretty city girl -- Indian, she said.
She said she'd heard of Custer and she knew her skin was red.
But outside of those facts and inside of her mind
She wasn't sure just who she was or what she'd left behind.

She didn't know her tribe; she didn't know her land --
All she knew was welfare and the charity helping-hand.
She must have had some pride, but it was deep within
Beaten down by foster homes that tried to change her skin.

They tried to make her "civilized" -- they made her white instead.
She laughed away their insults, but she cried herself to bed.
"Why did you do this to me? she cried in outraged shame.
" You took away my parents and you took away my name!"

"You forced me into poverty, then said I was to blame
"Cause my father drank your white man's wine and mother took his name.
"Their land was taken from them" their home, their pride, -- and me.
"How can you claim to judge them and put your claim on me?"

"A lie!" I cry in tearful pain. I run out of the room.
"You didn't raise your hand" she said, "you'll stay this afternoon."
"I'll stay, okay, but when I leave I won't be going home.
"I have no home in this town; I'll go my way alone."

Another Indian seeing red; another leaving town.
"I'm free and red" to me she said, "No whites can tie me down.
"I'm back upon my mother earth, beneath my father sky.
"I'm back where I belong now, back where my people died."

Red and white and blue, and searching for a home,
Searching for a way of life that white has left alone.
I wish them that they find it; I hope they find that place
I wish they'd take me with them back to the human race.

Robert Bacon

WHAT DID YOU LEAVE ME, WHITE MAN?

The tired street of a reservation,
A junk-land of lonely dust,
Peyote dreams of cavalry defeats,
A worn out hunger of heart,
And quiet winds of forgetfulness.
Today I look at your world,
Your streets of violence,
Your polluted air and rivers,
Your student riots,
Your great Coyote-men assassinated
Your loss of face in Vietnam,
And...I am sorry for you.

Fred Red Cloud
Mustang Review

THIEF

We knew of war
For we were warriors
The winner takes all.

We knew of lies
For we were diplomats
In a small way.

We knew of politics,
For we were democrats:
a man was a man.

You took the land
We tried to understand ;
You live on it, not with it.

But my friends
(And you were often good friends
As you understand friendship):

Why did you steal the smiles
From our children?

Tom Whitecloud

the most beautiful thing

the most beautiful thing
the white man gave to me
is wine

the most beautiful thing
the white man taught me
is how to steal

so in the night i kicked
with the white man's shoe
the white man's window
and stole the white man's wine

there is a hole in the rock
in the desert the white man gave me
where the indian police
of the white man
will not find me
i will go there to drink the wine

and look down from the high rock
at the mud hogans
at the children driving the sheep

and look up from the high rock
at the eagle flying

and weep the beautiful tears
that the white man gave to me.

Norman H. Russell

N.Y.C. '69

City mind prison
grey death
sorrowful streets
newspapers dance
on the wind of smog
oh
mountain home
blue wind laughing
cry o moon
under the dragon's toe
I sit with a hungry heart.

Denise Lassaw
Copper Center, Alaska

there was a world of earth and sky...
with ground below and grass on the ground
with space above and stars in the space
with sequences of darkness and lightness
and a beauty that existed by acceptance of what was there.

then like tiny mites they came
with colorless skin and specticals pointing to this
and pointing to that
carrying questions in their minds like a long heavy burden
supplied with pencils papers scales and systems
drilling holes in the ground digging up the soil
making tunnels and channels and eroding the earth

sending metal silver birds twirling smoke machines
large pointed bullet shapes through the space above
coroding the sky
all the time scribbling down answers on paper
and by trying to conquer instead destroying

there was once a world of earth and sky...

thane hellmuth

SHADOW PEOPLE

Rise, you who are dead.
Rise, you shadow people.
Rise, you spirits of America's yesterdays.

Life goes on --
you lie dead unknowing.

You are seen only when one looks
At America in guilt and disgust.

Rise, Shadow People. Rise to haunt Today
with the horrow of Yesterday
Cut deep into your innocent faces.

Come forth and let the light cast shadows
on those scars of oppression --
Rise to haunt the soul of the animal
That is America!

June Leivas
Chemehuevi Newsletter

color these sprouts green,
for under the ruins
our roots run deep.
We still live...